MEMORIAL DAY, MAY 30

Winter Life at Cape Nome, by Loyal L. Wirt **Ministry by Proxy, by Charles M. Sheldon**
Plain Facts About the South African War, by a Missionary from Johannesburg

Volume LXXXV *Number 21*

THE CONGREGATIONALIST

First Day

Boston Thursday 24 May 1900

THE CHURCH OF GOD

A HYMN

THE Church of God is stablished
Through Jesus Christ our Lord,
Indwelt by Christ all glorious,
With Christ she shall accord.
The sweetness of Christ's spirit
Within her life endures,
And to the weary nations
God's day of peace ensures.

The Church of God enshrineth
Whate'er true men hold dear,
And with her strength doth cherish
The visions of the seer.
The patience of Christ's spirit
Within her heart abides;
To hope she still doth witness,
Whatever ill betides.

The Church of God belongeth
To men of every time:
Christ is the elder brother
Of men of every clime.
The justice of Christ's spirit
Shall in the Church remain,
Until in some glad future
Men brotherhood attain.

The Church of God increaseth
Through sacrifice and pain,
Through travail and through sorrow
She makes her constant gain:
The passion of Christ's spirit
Ne'er from the Church shall die:
Love shall the sin-vexed peoples
Redeem and sanctify.

The Church of God infoldeth
All of earth's purified,
And gathers all the needy
For whom the Master died.
The splendor of Christ's spirit
The Church shall glorify,
And fit earth's humble people
To be the Church on high.

The Church of God endureth,
Though vexed with inward strife;
To God's sure end she moveth,
For Christ is her true life.
The power of Christ's strong spirit
The Church shall unify,
When, all names lost in one name,
The Kingdom draweth nigh.

Written for The Congregationalist by
LUCIUS HARRISON THAYER

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Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, MAY 18

Mrs. H. S. Burdett presided. Mention was made of the missionary group in Sivas, Cesarea and Talas, with the various schools, including the kindergarten, which Miss Burrage reports, with its public exhibition in a large hall holding five or six hundred, where one day was given to the men and another to the women.

Mrs. Hood testified to the helpfulness of Mr. and Mrs. Fowle in the Woburn church during their stay in this country, a testimony which might often be given concerning the missionaries while they are supposed to be resting in the homeland. Mr. and Mrs. Fowle are now on their way back to Cesarea, where they will rejoin Mrs. Fowle's parents, Dr. and Mrs. Farnsworth.

Mrs. Gulick spoke of the work for Cuban teachers which falls to her lot this summer. The 900 women among them will be very fortunate to come so directly under the influence of one who speaks Spanish so fluently and who knows so well a Spanish-speaking people.

Miss Mary Isabel Ward, under appointment for Marsovan, quickly won the sympathy of those present as allusion was made to her grandparents, Dr. and Mrs. Edwin Bliss, and to her father, Langdon S. Ward, so many years treasurer of the American Board. Mrs. Gulick gave Miss Ward a felicitous welcome to the missionary ranks, a happy coincidence, since she was the daughter of the American Board treasurer who preceded Mr. Ward, Mr. James M. Gordon, both of these men remembered for their faithful devotion to the interests of the Board in the department in which hey served.

Christian Work and Workers

A fine portrait of the late Dr. G. W. Field has been presented to the Bangor Y. M. C. A. by J. F. Gerrity. The doctor was always a strong friend of the association and left it a generous bequest.

By the will of the late Walter S Dickinson of Salem, Tufts College, the Universalist local and general denominational societies and many undenominational and fraternal Salem charities receive bequests amounting to $450,000.

The place of the late Dr. Warren Randolph on the International Sunday School Lesson Committee has been filled by the choice of Prof. J. M. Stifler of Crozer Theological Seminary, Chester, Pa. The Central Baptist Church, Newport, R. I., of which Dr. Randolph was pastor, has called Rev. A. B. Sears of Brooklyn, N Y.

The Presbyterian Board of Foreign Missions closes its fiscal year free from debt, having spent $935,351. There is a surplus of $11,397 in the treasury. Legacies have decreased and contributions increased during the year. Sixty-nine new missionaries have been commissioned and sent out, the largest number in the history of the board.

Rev. Dr. Alexander Maclaren of Manchester, Eng., has been paying his respects to certain forms of philanthropic and educational work in that city, which he claims are not only inadequate to better social conditions, but also "far more miserably inadequate and one-sided in their Christless culture than the narrow evangelicalism which they affect to despise." He believes that, while the social and evangelistic gospel should go together, the evangelistic should go first.

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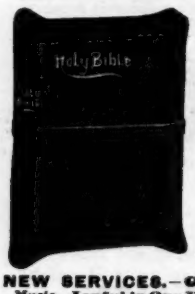

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By A. C. THOMPSON, D.D.

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It is generally recognized among historians that local histories, in which are preserved traditions and incidents that otherwise would remain unrecorded, are of the highest value as sources of historical knowledge. Pastors also recognize the usefulness of the experience of other pastors. In the Eliot Memorial, recently issued, Dr. Augustus C. Thompson has given an outline of the local history of Roxbury and has related his own impressions and experiences of the Eliot Congregational Church there. All citizens of Roxbury and all students of local and ecclesiastical history will find the book valuable as well as delightful.

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The Christian World

Preparing for the Northfield Summer

Some there are who fear that the Northfield conferences this year will not reach the high level of former assemblages when Mr. Moody was their guiding spirit, but the preparation for them, already well-matured by his sons and others in the Northfield circle, shows a wise foresight in planning the meetings and a disposition to make the platform speaking broadly representative. There has never been a year before when so many had applied for accommodations at so early a date. The fact that Rev. F. B. Meyer and Rev. Campbell Morgan of London have now definitely accepted the invitation to take leading parts will certainly attract many others who have previously sat at the feet of these stimulating teachers and been deeply enriched. The Christian Endeavor Institute is to be under the charge of Mr. John Willis Baer. In the meantime, students at Mt. Hermon and Northfield are giving efficient aid to the committee which has in charge the Moody Memorial Endowment, and are visiting different cities and towns with a view to securing gifts.

Church Extension in Boston

The directors of the Congregational Church Union of Boston and vicinity show commendable enterprise as well as excellent taste in their latest publication. It is an illustrated leaflet whose attractive typography, form and convenient shape incline one not only to read it himself but to pass it on to his neighbor. Entitled the City Problem for Boston Congregationalists, it sets forth briefly but comprehensively the work done in 1899 in behalf of the Romsey Street Chapel at Dorchester, the Park and Downs Churches at Wollaston, and the new enterprise at Faneuil, Brighton. It then specifies the different demands upon the union for the coming year, both in the line of extension into new districts and the retention of fields like those to which Berkeley Temple and the Phillips Church, South Boston minister. A budget of expenses is made up in tabular form aggregating $4,500, of which $3,200 is largely for extension work. Every year the union is strenghtening its hold upon the 100 churches of the Metropolitan district. It finds favor with business men because it has no salaried officers and aids no object until carefully investigated. The executive committee, embracing leading laymen in such prominent churches as the Old South, Boston, Harvard, Brookline, the Eliot and First, Newton, meets on an average once a month and devotes from two to three hours to carefully discussing opportunities and ways and means. We hope that an increasing number of churches will follow the example already set by a number, of including the union in their annual list of regular contributions. It is doing a work for the Metropolitan district that no other organization undertakes, and for the lack of which denominational and Christian interests generally have suffered severely in by-gone years.

Union Theological Seminary

The recent anniversary exercises of this institution—the sixty fourth—included several features of unusual significance. The largest number of alumni ever gathered were present at the alumni meeting. By words of leaders and applause of those whom many Presbyterians regard as heretics, the sentiments of this large body were plainly expressed. Professor Briggs was warmly welcomed. Professor Hastings said that "the institution has been rescued from hands that would have turned it from its founders, from its history, from its true animus and aim, and is now safe in its autonomy and in its purpose to do a noble Christian work for this land and for all lands." Professor McGiffert received an ovation which Pres. C. C. Hall interpreted as an indorsement not only of his character but of his course in "refusing to be a party with those who maintained a determination to continue strife, but having received at the hands of his presbytery the most honorable expression of its personal confidence, going forth where God called him and where he has been most nobly welcomed—into the Congregational church." Dr. N. D. Hillis, giving the annual address, advised a new creed for the Presbyterian Church. In the graduating class of thirty-seven a considerable number expect to enter the Presbyterian ministry. With well-trained men going out from such influences every year into the Presbyterian church, it seems inevitable that that body must either divide or readjust itself to present day beliefs and a larger Christian liberty for its leaders.

The Future of Theological Seminaries

The professional training required for ministers has passed through a rapid evolution during the last ten years. It includes a more extensive range of subjects and larger opportunities of choosing studies. It is becoming apparent that it is increasingly difficult for a seminary to sustain a faculty numerous enough to meet the requirements. It needs more and more to affiliate itself with other seminaries or with a university. Union Seminary in New York discovered this some years ago and came into relations with Columbia University. Our own Pacific Seminary last year decided to remove from Oakland, Cal., to Berkeley and associate itself with the State University. The logic of events points unmistakably in a similar direction for other theological institutions. Andover and Bangor, for example, have constantly diminishing classes, while the Methodist Theological Seminary connected with Boston University has the largest attendance in its history, and every year furnishes several ministers to Congregational churches. The trustees of Bangor Seminary are considering a plan for its removal to Brunswick in connection with Bowdoin College. We believe that this step would be a wise one, and that the time is also fully at hand for Andover to come down from its historic hill to Boston or to Cambridge. We write this with reluctance, viewing in anticipation the destruction of precious associations. But facts and conditions unite to show that the question involved concerns not only the usefulness but the continued existence of both these institutions.

Books Free for Ministers

An arrangement of great advantage to clergymen has just been completed by the General Theological Library, 53 Mt. Vernon Street, Boston. From this time its books are available for use by all ministers in New England with no expense except cost of transportation. Those within the forty towns and cities of Greater Boston may get books in person from the library, and others may draw them through the local libraries, which for their purpose will be constituted distributing branches. Ministers may obtain from the librarian, Rev. G. A. Jackson, application blanks for their local libraries to fill out, and if the book is on the shelves it will soon be forthcoming. A catalogue will soon be issued and low postage on library exchanges seems to be in prospect. The librarian and trustees are to be congratulated on the plans which bid fair to make the General Theological Library of large service to the ministers and churches of New England of all denominations.

The Unitarian Celebration

The Unitarian building, directly opposite the Congregational House, Boston, this week is gay with bunting and flowering plants, welcoming visitors from many parts to celebrate the seventy-fifth anniversary of the organization of the American Unitarian Association. This body was formed in 1825 for purposes of defense rather than aggression. No affirmation of belief was made, and, partly through fear that one might be made, a number of churches held aloof. Important changes in feeling and aims in recent years have given to Unitarians more of the appearance of a denomination. Many of their leaders have grown less interested in attacking other denominations or defending their own and have been moved with greater enthusiasm in positive service for mankind. The reports of last Sunday's sermons by visiting clergymen give pleasing evidence that this is true. The *Christian Register* re-

flects this changed attitude in saying, "We need then make no haste to close chasms and reduce differences, but we do need to desire peace, to fall in with those who are working for righteous ends, to put ideals above expediencies and to value the ends of action more than the methods by which we attain them." This is just what we would say as Congregationalists to Unitarians. The bitter controversies of our fathers brought forth much evil and little good. If the sentiment of the Unitarian meetings this week is that which we have quoted, it will go far to show that the old spirit of controversy between the two denominations is dead and cannot be revived.

Where Prohibition Prohibits

Rev. Charles Phillips of Johannesburg, South Africa, from whom several of our churches in and about New York and Boston have lately much enjoyed a visit, was for more than eight years a missionary of the London Society in the Samoan islands. He has given some charming pictures of the life of their inhabitants, whose ancestors were cannibals, but whose characters have completely changed under the influence of the gospel, which began to be preached to them about sixty years ago. And for a wonder they have been protected from that worst of vices, intemperance, which usually accompanies the white man on his entrance into tropical countries. About twenty years ago Sir Arthur Gordon issued an order prohibiting intoxicating liquors to British subjects in the islands. Though he had no authority over the natives in this matter, they thought he had, and the order became operative on all classes. Now there is no drunkenness in the islands. The people in their poverty have built their own churches and schoolhouses, and to a considerable extent these are served by native pastors and teachers. It is earnestly to be hoped that our Government will protect its new possession, Tutuila, against the incoming of intoxicating drink, and that it will follow this British example in all the new regions over which its authority is extending.

Heresy Trials for Teachers

Legal conditions place serious difficulties in the way of the removal of teachers from their chairs in theological institutions by public pressure or popular vote. The Presbyterian Assembly has driven out of the Presbyterian Church two of the professors of Union Seminary and might with equal reason cut off several hers. But it cannot prevent them from aining young men to be Presbyterian ministers. The Methodist bishops have been asked to remove Professor Mitchell from the theological faculty of Boston University, but find that, even if they have the will, they probably lack the power if the attempt should be made and the case referred to the civil courts. The General Conference is to enact a new provision defining the responsibility and prerogatives of the bishops in this matter. The directors of Chicago Seminary give Professor Gilbert leave of absence for a year that he may prepare a volume completing his New Testament teaching, and by that they propose to judge whether or not he shall be removed. Probably in this case it might be difficult to compel his removal on the ground of heresy. In all these cases the questions at issue are not primarily those of theology, but of exegesis and historical investigation. The only competent judges of teachers are those qualified to pass judgment on the questions of interpretation and history involved. For theology must in the end conform to facts, not facts to theology. Therefore it is fortunate for the church that she is not without the pale of civil law. She will more surely witness to the truth where legal safeguards help to provide that her scholars shall be tried by reasonable tests of scholarship.

Hope for Incurables

Modern science, showing that certain diseases are infectious or contagious which formerly were not supposed to be so, works hardships to many sufferers by separating them from their fellowmen. The Boston Board of Health has notified physicians that cases of consumption must be reported, and probably more strict regulations will be adopted to prevent consumptives from communicating the disease to persons in health. But the spirit of Christianity, which from the beginning of Christ's work has made so much of the ministry of healing the sick, has wonderfully stimulated efforts to heal them. Experiments now being made in St. Luke's Hospital in New York give much encouragement that consumption, now known to be infectious, may be cured by the application of electricity, through what is known as the Crotte Method. It is claimed that by this treatment in Paris a large number of persons have recovered health. When it is remembered that the number of deaths from this disease in Boston far exceeds those from scarlet fever, typhoid fever and diphtheria, the great value which this discovery may bring is seen. Recent experiments with cancer by the injection of a germicide also give hope that this dread disease may be conquered. Certainly some cases have already been greatly benefitted at a hospital recently established in this city. Though it may be too soon to speak confidently of cures, several physicians are watching these experiments with great interest and with hope.

The Presbyterian General Assemblies

The General Assemblies of the Presbyterian Church, North and South, are in session, the former in St. Louis, Mo., the latter in Atlanta, Ga. The sermon by the retiring moderator of the Northern Church's Assembly, Rev. Robert T. Sample, was conservative and somewhat pessimistic in tenor. His reference to possible union between Northern and Southern Presbyterians was unusually irenical and may lead to something practical. The moderator-elect, Rev. Charles A. Dickey of Philadelphia, is a moderate conservative opposed to revision of the Westminster Confession of Faith. His selection is interpreted as indicating that the movement for revision will not meet with success at this meeting, but it does not preclude debate on the subject or the nomination of a committee to consider the matter. Twenty-five presbyteries have petitioned either for revision or for a new creed, but not a sufficient number to make action mandatory. The financial condition of the boards of the church is excellent, the Foreign Mission Board closing the year with a handsome surplus in the treasury. *The Interior*, for the benefit of those who may be intent on substituting another creedal statement for the Westminster Confession of Faith, has had Rev. Dr. E. D. Morris, formerly professor at Lane Seminary, cast the Evangelical Catechism, put forth by the Free Churches of Great Britain in 1890, into confessional form rather than the catechetical. *The Interior* apparently would be content if the Presbyterian General Assembly were either to take up this adaptation by Professor Morris, or a similar one drafted by an assembly committee, and make it authoritative for the Presbyterian Church, North.

Temperance Instruction in the Schools

It has been contended by those who have endeavored to secure more stringent legislation in Massachusetts that the present law providing for instruction in the public schools on physiology and temperance was not enforced as it should be. The state superintendent of education has just completed an investigation of the facts in the case. It shows that the number of towns in the state in which definite instruction on these matters is given is 334, which towns have more than ninety-eight per cent. of the population of the state. Only nineteen towns in the state report no definite provision for instruction in hygiene and temperance, and these have less than two per cent. of the population. But of these nineteen towns sixteen report that they give the instruction, but not at definite times or with regularity. Secretary Hill concludes from these figures, what must be apparent to all, that for the vast majority of the children there is regular oral and text-book instruction, as was ordered by the state in 1885, and that therefore the spirit of the law, as well as its letter, is being enforced to a degree which, if it were paralleled with respect to other laws, would make the commonwealth even more attractive than it is now as a place of residence.

A Sunday School Tour

An extensive series of meetings in the interest of the Sunday school is being held throughout the West and Northwest, covering a period of two months. Several of these are the annual state conventions, others are special meetings. It is arranged that five Sunday school workers of wide experience, representing different denominations, shall attend these meetings, visiting eleven states and one province during the next two months. Rev. Alexander Henny of Philadelphia, Presbyterian, Rev. E. S. Lewis of Columbus, O., Methodist, Mr. R. T. Bonsall of Cincinnati, Baptist, and Mr. Marion Lawrence, Congregationalist and general secretary of the International Convention, with Prof. E. O. Excell of Chicago, compose the party. The purpose of the visit of these brethren is to strengthen the Sunday school work and to hold denominational conferences in connection with the conventions, thus

promoting denominational co-operation. The expenses of the journey, except those of the general secretary, are provided by specially contributed funds. The first meeting in the series was the state convention of Minnesota at St. Paul, May 15-17, and the closing one will be at Denver, July 10-12. Improved work, increased interest and larger attendance in the Sunday schools will follow this tour, and prayer should be earnest that the results may be large and lasting.

The Methodist Episcopal Conference

Whether it is the injection of so much fresh blood into the conference at this session, or whether it is the influence of Chicago environment we cannot say, but certain it is that the iconoclasts are rampant, and the Methodist machinery is getting a thorough shaking up. Not only have the laity been admitted to equal representation in the General Conference, but the bishops and other officials have been formally forbidden to charge for their services in dedicating church and educational institutions; the corps of secretaries of the denominational societies has been cut down more than fifty per cent., each society hereafter to have but one secretary and an assistant; and unprofitable weekly denominational journals—only one journal issued by the denomination has paid expenses during the past year—have either been abolished entirely or consolidated, or their publication made conditional upon the guaranteed support of the conferences naturally contributing to them. The number of new bishops to be elected has been limited to two, despite the scheming of many candidates to have a larger number nominated, and the committee to which the matter was referred has reported in favor of the abolition of the time limit for pastoral service. There has been the freest and frankest criticism of bishops, editors and missionary secretaries and clergy by both the clergy and laity and a disposition to purge the church of incipient evils and put it in better shape for aggressive, economically administered, up-to-date work.

The Methodist Attitude on Amusements and Temperance

On the matter of discipline revision respecting amusements, it is likely that while the wording of the rule will be changed in the direction of suasion rather than mandate, the position of the church will remain practically the same. The resolutions on temperance, which were reported to the conference after a stiff fight in the committee, were severe in their rebuke of the Administration for its attitude toward the army canteen, and when the matter came before the conference another intense debate was aroused. The conference also has put itself unequivocally on record as opposed to any reopening of the question of sectarian appropriations for Indian schools, and as demanding that "civil and religious liberty shall be guaranteed to the people wherever the flag of the republic floats over our most distant insular possessions." F. W. Parker and F. W. Warne, eminent missionaries of the denomination in India, have been elected missionary bishops for Asia.

New Methods in Sunday School Teaching

The general theme of the Massachusetts Association at Amherst last week was The Teaching Function, and the interest culminated in the discussion on the kind of teaching best suited to the Sunday school. Pres. G. Stanley Hall, whose address attracted the greatest attention, is at the head of a university whose chief work is original investigation. He presented, by means of charts and diagrams, results of 12,000 circular letters sent to parents of children, making inquiries as to their interest in the Bible.

Dr. Hall's basal principle is that interest is the only criterion of success and the only soil in which teaching takes root. He affirms that the International and other lessons do not stimulate interest, and therefore are not suitable for the Sunday school. He finds that boys from eight to thirteen years of age have little interest in the New Testament, but much in the Old. The interest of the average child in Jesus is lukewarm, being fourth in his list of attractive characters. Peter is the first favorite with boys and John with girls. Paul does not interest either sex in childhood. Children care nothing for doctrine, meaning, we understand, the body of Christian belief as taught by catechisms. Only one boy among the 12,000 preferred doctrine, and he was the only son of a minister and very precocious.

But when boys reach the age of nineteen they care almost nothing for the Old Testament and become deeply interested in the New. In adolescence altruism is at its height, and Jesus is its most perfect illustration. Then is the time to teach of him. If we present him too soon to the children, we shall prejudice them against him, and they will not recover from it. His humanity must first be shown, his loveliness of character and the excellence of his deeds. Then, in the true pedagogic order, we may show the superhuman and divine in him, the supreme glory of his sacrifice.

For children under twelve Dr. Hall regards the best story-teller as the best teacher, and would have him rehearse the choicest stories of the Old Testament, of ethnic religions and of Roman Catholic saints. While he would not wholly exclude the New Testament at this period he would make it subordinate.

Dr. Hall has been most of his life connected with some Congregational Sunday school either as a scholar or teacher. His conclusions were reverently presented, with the unquestioned purpose of securing the highest results in Christian character. The brief summary of his investigations here given only suggests the care with which the facts gathered have been studied. Theories and impressions have value only when based on facts. All Sunday school workers should be grateful to Dr. Hall for his labor in collating data of so great significance concerning the study of the Bible for the development of Christian character.

If the inferences drawn by Mr. Hall are confirmed by general experience, present methods of Sunday school teaching ought to be changed. New classification should be made according to age and sex, and entirely new courses of lessons should be prepared. It is our opinion that some of Dr. Hall's conclusions will find acceptance, while professional educators will dissent from and modify others. The investigations should be pursued still further and applied to teachers as well as scholars. For instance, the age at which stories are most interesting is that when a teacher can tell a story with greatest effect, and it would seem that those just passing out of their teens, at the time when they care nothing for the Old Testament, should not try to teach its stories to young children. Measured by individual interest the elective system ought, perhaps, to be applied as far as possible in the Sunday school to age, sex, surroundings and degree of racial progress. But serious difficulties, not yet fully considered, will be met in attempting to apply these ideas to practical work in Sunday schools under present conditions.

In the end these studies must be brought to the test of experience. They cannot be ignored. Neither the International series nor any other should stand in the way of genuine progress. Never was there a time when it was more important than now for the church to know and use the best methods of teaching religion to the children in its care. These methods will be found only through experiments, and these cannot be tried on an extensive scale till in local Sunday schools they shall have given promise of greater usefulness than present methods. Dr. Hall's investigations call for fresh discussion of Sunday school teaching. That important advance will come through such discussion is beyond doubt.

Honor the Private Soldier

We remember this Memorial Day the soldiers and sailors of six wars whose record of personal devotion and courage is unexcelled in the history of the world. It is of the privates, whose graves are commonest among us, that we think most naturally; and for the influence of the day upon our thoughts it is well that it should be so. Applause follows the successful commander, recognition ought also at some time to be given to the soldier in the ranks, without whose courage and fidelity the general's wisest plans must fail. The self-devotion of the ordinary man—the patriotism that does its duty and expects no extraordinary reward—these are the examples which we need to have continually before us. Personally recognition comes to most after they have passed beyond our words of praise, and this is part of life's incompletion and our sorrow. But the day of heroes in the ranks is not gone by. Think of the recent splendid bravery of those thirty men of the Forty-third Regiment in Samar, besieged for five days by hundreds of enemies, the roof burned over their heads, their food exhausted, their ammunition almost gone, two men dead out of every three and not one of the survivors without a wound!

There will be loving mention on Memorial Day of those who, having given up their lives, cannot be praised to their faces, but the survivors have gone to the hospital or back to duty, their life work only interrupted by this incident of hard campaigning. Such possibilities of heroism in ordinary men help us to think

more nobly of our fellows in all the common walks of life.

Turkey and the United States

No definite reply from Turkey to the United States has been made, and the time has expired which Secretary of State Hay set for such an answer. Not only those citizens of this country most directly concerned with the matter, but the diplomats of Europe are watching to see what our next move will be. The London *Spectator* warns us that any attempt of our navy to gain redress would be resisted by joint naval action of Russia, Austria and Germany, who are determined that this republic shall not have aught to say about European affairs, even when the incitement to action is the collection of a claim for indemnity the justness of which has been acknowledged by the sultan. Such is the *Spectator's* interpretation of a recent utterance in the *Listok* of Odessa. The interpretation may or may not be strained. It is useless to deny that there is much hostility to us in Europe and an inclination to challenge our fast growing power at the first opportunity. But Europe must be aware that, assuming it were to become a settled principle of action that we are to be debarred from collecting just debts from our creditors in Europe, then it would be most natural for us to extend our reading of the Monroe Doctrine so as to debar European Powers from collecting indemnities from American nations.

For our part, we do not place much credence in suggestions of intervention by Russia or by the allied Powers should we proceed to more forcible measures in dealing with Turkey. Our motives are on the surface, not ulterior. We simply ask for such cash as will correspond, in some degree at least, with the property values destroyed by Turkish officials and Turkish subjects in 1895. It is a debt whose validity rests on the sworn testimony of non-American witnesses, and which has been acknowledged as valid by the sultan to our minister, Mr. Straus. We hope the Government will proceed slowly, but surely, toward the end to which it is committed. Any withdrawal now would not only be humiliating, but disastrous, to American prestige in Europe and to American interests—commercial and religious—in Turkey. No such covert threats as the consul-general of Turkey in Washington indulges in in his article in the last *Collier's Weekly*, respecting the race and religious war in the Philippines which the sultan of Turkey may stir up his Mohammedan followers there to wage should we press this demand, will have, or ought to have, the slightest deterrent effect on our course.

Those who have not yet ordered the report of the Ecumenical Conference are reminded that to persons who subscribe at once the price for the two volumes will be only $1. After a time it will probably be increased. The book is now in the hands of a special committee of careful editors who intend to omit nothing essential and to add nothing non essential. It will contain the story of the inception, conduct and significance of the conference, the various papers, addresses and discussions and valuable addenda including Dr. Dennis's missionary statistics, a list of missionary societies and an admirable missionary bibliography, together with a complete index. Edwin M. Bliss, 156 Fifth Avenue, will receive for the publication committee orders for this book. We believe that every pastor who desires to keep in touch with the progress of modern missions should have this volume for frequent consultation.

The Glory of Heroic Service

General interest in the South African and our own wars renders this theme impressive, and Memorial Day comes this year with special significance, in view of our quickened sympathies with the mourners of all nations engaged in these struggles. It is well that we can look on the bright side of such terrible experiences. It is comforting to remember that such heroism as that which Memorial Day commemorates proves the triumphant power of high ideals over human lives in this materialistic age, when the nobler aspects of the struggle for wealth, comfort and influence so often are overshadowed by the sordid and even base. It is well to be reminded that, given a sufficient call for heroic qualities, they do not fail to be exhibited conspicuously. Nor is the exhibition confined to those who naturally might be expected to be most responsive to the appeal of noble sentiment and enthusiastic self sacrifice. No one class of the community stands out above any other. Rich and poor, educated and ignorant, famous and obscure alike respond to the demand of country with a promptness, an enthusiasm and an enlightened patriotism as substantial, as fearless and as brilliant in all its aspects as any ever revealed in history.

The power of a high ideal is as great as ever it was, and this is a fact of tremendous importance to all who hope and labor for the spiritual uplifting of humanity. It needs but to convince men that a given ideal is worth living and dying for and they will leap forward in its support. Here is a lesson for the church. Make the world see that the Christian ideal is the loftiest conceivable, and there can be but one result. It is the glory of heroic service, too, that it is not confined to the individual. It is a pervasive inspiration. A community, a commonwealth, the whole nation is affected and often aroused. It touches our common humanity and proves every one to possess the love of what is purest and noblest, and the willingness to make sacrifices for it. This, too, should be remembered and made use of in the service of the gospel.

The influence of heroism upon individual character has been the theme of song and story for ages, but we never grow weary of it. It is a powerful argument for conscription as illustrated in Germany, for example, that the coarse, clumsy peasant is transformed into the trim, active, intelligent soldier. And if the power of ordinary military association and service is so great, it is clear that when the higher nature is kindled by examples of glorious heroism the influence on the individual is far more great and ennobling. The enthusiastic hero worship of the child makes him stronger and better as he grows up. No one can imagine what the power of the influence of Washington, Lincoln or Grant has been over the boys and young men of the United States. No one can ever estimate what the career of Wellington, Nelson or Lord Roberts has meant to the young Englishmen of modern times. This same truth holds with equal force in the realm of Christianity. Let the work of Christ be fully understood to have been in the same sense and to a far greater degree heroic service, impress this upon young people, and you win for Christ's example and character a power over them which it could not otherwise have. It is a question if this aspect of the work of our Lord is sufficiently presented.

Current History

The Cuban Scandal

The dispatch of fourth Assistant Postmaster-general Bristow to Havana with power to remove Director-general Rathbone, if found necessary, is indicative of the determination of the Administration to probe the matter thoroughly to the bottom. Postmaster Thompson of Havana and Deputy Auditor Reeves of the postal service are under arrest, the latter having made confession of thefts, the former denying any criminal action although admitting irregularities. Mr. Neeley, whose arrest first called attention of the public to this scandal, is still in the United States, and action on his extradition has been delayed and probably will be for several weeks, owing to questions raised as to the legality of such action under present law. In order that there may be no question about his ultimate return to Cuba for trial, a bill drafted by Attorney-general Griggs has been introduced in Congress which, if passed as speedily as the Administration desires, will extend the provisions of our extradition laws to Cuba in time to bring Neeley under its authority. To the charge that this will be *ex post facto* legislation and that Neeley will not be amenable to it, the attorney-general replies that if the law is a law when the man is tried it is authoritative for him. It is not necessary that it should be a law when the man is performing his criminal acts or when he is discovered and arrested. As we go to press the news of Rathbone's suspension from office is announced.

Senator Bacon of Georgia has introduced in the Senate a sweeping order of investigation of Cuban affairs, which it is to be hoped will be enacted. Neither the Administration nor the country can afford to have the slightest wrong done go unpunished; and if the methods of accounting for expenditures to Congress are too lax, if the legislators are not finding it possible to get accurate information as to revenues and expenditures since we entered Cuba, then the sooner ways and means for such rigid accounting are devised the better. The legislation concerning Porto Rico has been strictly guarded in this matter. The new commission to the Philippines, it is to be hoped, has been empowered to watch and approve of or condemn expenditures there. Cuba's anomalous position of necessity has led to some laxity of accounting and much conflict of authority between war and postal department officials. The revelations already made point unmistakably to the need of more rigorous methods.

Private Pension Legislation

The Washington correspondent of the Boston *Transcript* states that the private

pension legislation of only the present session of this Congress will equal in number of acts and in the amount appropriated the record of any whole Congress since the Fifty-first. "Mr. McKinley never vetoes a private pension bill." This back door to extravagance is wide open and is used recklessly. It is high time that the public took notice of what is going on and checked it. We favor proper pensions for needy veterans. But it is wrong to allow pensions to be voted except in the regular manner. Applicants who happen to have influence with congressmen succeed thus when equally deserving men, who have no "pull," apply in vain. Misunderstandings arise and enmities are created as unpleasant for legislators as for their constituents, apart from the moral wrong and financial danger of private bills. A movement already is on foot for a pension court to deal with the equity cases. Some such reform is needed imperatively, and we trust that our Massachusetts representatives will do all they can, and at once, to secure it.

Legislation on the Trust Issue

After thorough investigation of the matter the Republican majority of the House judiciary committee has decided to report to the House a bill favoring submission to the people of an amendment to the Constitution, which shall read thus:

Section 1. All powers conferred by this article shall extend to the several states, the territories, the District of Columbia and all territory under the sovereignty and subject to the jurisdiction of the United States.

Sec. 2. Congress shall have power to define, regulate, control, prohibit or dissolve trusts, monopolies or combinations, whether existing in the form of a corporation or otherwise. The several states may continue to exercise such power in any manner not in conflict with the laws of the United States.

Sec. 3. Congress shall have power to enforce the provisions of this article by appropriate legislation.

Clause 1 is important only as it is adapted to new national conditions, and provides authority for action in Porto Rico as well as in the Union. Clause 2 is important in that if adopted it would put the authority of the nation above the authority of the states permanently, and would empower Congress to act with respect to interstate commerce as it cannot now. This proposed extension of Federal authority is right in line with Mr. Bryan's remedies for the trust evil. But the Democratic minority of the committee voted against the proposition of the majority, preferring to be loyal to the old states rights doctrine and seemingly caring little for the dilemma in which Mr. Bryan will be placed by their action. Students, in and out of Congress, of the trust problem have long realized that nothing but more stringent Federal legislation and re-enforced Federal power were able to deal with the formidable aggregations of wealth that have arisen within the past two decades. The states have not the power, nor can they display the uniformity and persistency of action which is necessary in dealing with such ponderous and long pursed foes.

The Montana Trickster

Facing ejection from the Senate because of proved venality and his unparalleled use of money in securing election to the Senate by the Montana legislature, Mr. Clark, the copper mine magnate, last week first played the rôle of the aggrieved patriot, and with tears in his eyes and voice and protestations of outraged honor on his lips resigned his seat in the United States Senate. The same day he was reappointed United States senator by the lieutenant-governor of Montana, the governor being out of the state on personal business, and the constitution of the state making the appointment legal. The governor of the state has asserted, both formally in a communication to the United States Senate, protesting against the seating of Mr. Clark, and in interviews, that the rôle played by Mr. Clark during the past week has been that of an actor in a conspiracy to which the lieutenant-governor was also a party. And there are many other facts to substantiate the ugly charge. The governor has named Martin Maginnis, a Montana politician, as his appointee to fill out the term which Mr. Clark so feelingly declined, but all the time was plotting to hold. The Senate committee, which a few weeks ago reported against Mr. Clark, will still press for formal action by the Senate on its original report, and in addition will see to it that by filibustering and all sorts of devices Mr. Clark is not seated immediately, if ever. Technically, he seems to have a status which is unassailable. He resigned before the Senate voted on his case. He was reappointed by a constitutionally qualified officer of the State of Montana. His opponents will find it difficult to prove conspiracy however much they and the public may believe it. However, general wrath in and out of the Senate that plutocracy has become so swollen with pride that it thinks it can play sharp political tricks on the United States Senate, and force its way in where hitherto members have at least had the semblance of being representative of something beside wealth, may force the Senate to find some way of circumventing the technically qualified Mr. Clark of Montana. One cannot help speculating on the state of mind of a man who could be comfortable in the Senate with a title secured on such terms.

The Boer Delegates in the United States

Three delegates from the militant Dutch of South Africa, Messrs. Fischer, Wessels and Wolmarans, have arrived in this country. They have been formally welcomed by Mayor Van Wyck and the city fathers of New York city and escorted to the city of Washington by national legislators—acting unofficially—and other ardent friends of the Boer cause. Last Sunday evening they spoke at a pro-Boer meeting in Washington, which was attended by thirty or more senators and representatives, and on Monday they had an audience with Secretary of State Hay, who informed them that

> The President sympathizes heartily in the sincere desire of all the people of the United States that the war which is now afflicting South Africa may, for the sake of both parties engaged, come to a speedy close; but having done his full duty in preserving a strictly neutral position between them, and in seizing the first opportunity that presented itself for tendering his good offices in the interest of peace, he feels that, in the present circumstances, no course is open to him except to persist in the policy of impartial neutrality. To deviate from this would be contrary to all our traditions and all our national interests, and would lead to consequences which neither the President nor the people of the United States could regard with favor.

The cordial and demonstrative sympathy that naturally goes out to men who represent a losing cause, and whose brethren are dying in a vain attempt to stay the march of a great empire, is not lacking in the United States. But thousands who feel the sympathy are also rational enough to know that, even were the Boer cause a just cause as well as an appealing one, it would be most impolitic and dangerous for the United States to interfere now in the Boer behalf. By so doing we should establish a dangerous precedent. We already have done more than any other nation has cared to do in the matter and have received a final and, as we believe, reasonable answer from Great Britain. Most of the clamor in behalf of American intervention arises from two sets of the community: first, those who by race are identified with the Boers, or those who have traditional hatred of Great Britain; and, second, from those who would seize any pretext to involve the present Administration in difficulties at home and abroad. Race antipathy and partisan politics account for most of the pro-Boer agitation in this country. The number of those who, after careful study of the recent history of South Africa, hope that Great Britain will be worsted is comparatively small. It is amazing to read of Senator Hoar, the former champion of the Negro in America, saying in the United States Senate that no fighting since that at Thermopylæ has been in a holier cause than the fight the Boers chose to challenge Great Britain to wage.

The Relief of Mafeking

Official dispatches now confirm the non-official news respecting the relief of Mafeking, on the border of the Transvaal in Bechuanaland, which, when received in London on the night of the 18th, sent the citizens of the British capital into ecstasies of delight, and began a reign of jubilation throughout the empire, lasting for days, the like of which in range and tension has not been seen in the past. Mafeking in itself, as a strategical outpost, was not of much consequence. Its capture by the Boers would not have meant much from a military point of view, but the pluck and resource which Colonel Baden-Powell, his officers and a force of about 1,000 privates have shown during the seven months' siege have delighted the hearts of Britons and have demonstrated to the world that John Bull is as tenacious as ever, and at times quite as fertile in expedients as his American cousins. Baden-Powell is now the national hero, and Lord Roberts's fame is increased by the accuracy of his prediction as to the day of relief by the column which he sent away.

The advance guard of the British have now entered the Transvaal and are pressing on toward Johannesburg. Dundee and Newcastle in Natal are now in the hands of the British, and Hoopstaad in the west of the Orange Free State is in possession of General Methuen. In fact, Natal and the Orange Free State may now be said to be safely under British control and the seat of war from this time on is to be in the Transvaal, where there are some signs of Boer retreat to

the northern fastnesses, leaving Johannesburg and Pretoria to fall an easy prey to the British. But it is scarcely probable that such good luck will befall the British. Still the signs of Boer disintegration are so numerous that it may come to pass.

Russia in Korea

Russia is reported to have acquired a valuable portion of Korean territory in defiance of distinct pledges given to Great Britain in 1886. The details of the seizure at Masampho are not given, and it may simply be a reopening of an old controversy with Japan over rights to certain shore property on this fine harbor on the Korean Straits. But, whatever it is, it gives British statesmen much concern now that their hands are tied to some extent in South Africa, and it will intensify the irritation against Russia, which grows more acute in Japan as the seemingly inevitable conflict approaches. Russia can scarcely be permitted by Japan to depart in any degree from the distinct pledges of neutrality respecting Korea made in the Nissi Rosen protocol of April, 1898, without great loss of prestige. On the other hand, Russia, if she ever intends to challenge Japanese ambition to dominate Korea, could scarcely find a better time than the present, when Great Britain, the ally upon whom Japan will rely for moral support, at least, is prevented from giving fullest aid. In reply to queries in the House of Commons, Mr. Broderick of the Foreign Office denied that Russia had gained any exclusive privileges, but he admitted that the ministry were not in possession of all the facts.

For Current History Notes see page 764

In Brief

Mrs. Clara Dillingham Pierson, who contributes this week the excellent article on The Mother as a Natural History Teacher, is author of those charming books for children about animals and insects—Among the Meadow People, Among the Forest People and Among the Farmyard People.

The time of the appearance of the Minutes of the International Council at last draws nigh. We have the statement directly from Rev. E. C. Webster, who has been compiling and editing this volume under the direction of the Publishing Committee of the National Council, that one week from next Monday, June 4, this report will be available for those who have ordered it.

It seems to us that our Methodist brethren are rather provincial in their refusal to permit the Union Jack to be displayed with the Stars and Stripes in the audience-room where the General Conference is held. As the man who introduced the resolution favoring the plan said, many an American Methodist missionary in Africa and Asia would have a life of torment and danger were it not for the protection of the British flag.

An unusual treat has been provided for the Boston Congregational Club for its May festival and ladies' night, next week Monday. Presidents Tucker of Dartmouth and Harris of Amherst will be the only speakers, and they have chosen for their topic Church-going. It is a theme broad and timely enough to call forth the quiet humor and sensible opinion of these men who were so long colleagues at Andover, and who doubtless there and in other places have indulged in more or less of church-going themselves.

Secretary Gilman, on another page, in his defense of the Bible Society, naturally assumes that if our National Council had not enough interest in its action concerning that body to see that its request was presented to the proper authorities no answer could reasonably be expected. He also makes it plain that the Bible Society exists, so far as the English Bible is concerned, solely to circulate the King James Version. Those who wish to circulate copies of the Revised Version can probably purchase them as cheaply as the Bible Society could issue them. Canon Gove recently publicly criticised the British Bible Society for not issuing the Revised Version.

Not long ago Rev. Dr. Edward Everett Hale very wisely remarked that he was not going to preach on the question of expansion Philippineward until he felt sure that he knew more about the matter than the responsible government officials did. If Dr. Hale would only be as charitable and sensible in his references to Evangelical Christians and their gatherings as he is in his references to republican officials he would be more respected as a commentator on contemporary religious life outside the Unitarian fold. We are led to say this by perusal of a recent sermon of Dr. Hale's printed in the current *Christian Register*, in which he seriously misrepresents the recent Ecumenical Conference on Missions.

The "Nonconformist conscience" of England found expression in the House of Commons last week, when Samuel Smith of Liverpool arose to invite the House to consider the propriety of stricter censorship of the drama. The utter indecency of some of the plays on the London boards now rivals that of Paris, and the question of the Gallicization of the British stage is one that cannot be settled by sneers at "the Nonconformist conscience." The rector of the leading Protestant Episcopal church in Springfield, Mass., last Sunday felt it necessary to supplement the usual discourse with a special plea to his people not to countenance in any way the performance of The Degenerates by Mrs. Langtry, to be given in that city this week.

The Baptists of England and Wales recently honored Rev. Alex McLaren of Manchester with a second election as chairman of their national union, and the English and Welsh Congregationalists have followed their example by electing Rev. Dr. Joseph Parker of London to the chairmanship of the Congregational Union for the coming year, he being the first English Congregationalist to be so honored with a second election. Rev. Dr. Reuen Thomas of Brookline, addressing the union as representative of "the established church of New England," intimated that if the Congregationalists of the United States had more to fight in the way of social and political disability they might be more spiritual and less worldly.

A council in Maine, called last week to consider the case of a candidate for ordination, advised postponement for the reasons that he had been only two months a Congregationalist, and that he is followed by adverse criticism from the denomination with which he was formerly connected. The candidate seems to have gained a good hold on the people with whom he is laboring, and his ordination may be advisable in the future, as the council did not give any indorsement to the criticisms made on him. Its action is likely to be best for both minister and people. We mentioned last week a refusal of a council for good reasons to advise ordination. These instances indicate a growing appreciation among the churches for the office of the ministry.

The fraternal delegate from the Methodist Episcopal Church, South, to the General Conference of the Methodist Episcopal Church, North, in his speech to the conference, told of an old Tennesseean who at the close of a stirring sermon made a liberal subscription to the support of the preacher. Later his enthusiasm cooled and when he was called upon to pay his subscription he excused himself by saying, "I was a little too religious just then to be capable of taking care of my own interests." The same speaker said, also, that careful study of the two Episcopal Methodisms, made in large part on the ground where they are both actually at work, has convinced him that "the differences between them are infinitesimal when compared with the points in which they agree." Why not join then?

One statement, perhaps two, in last week's letter from our Chicago correspondent concerning the case of Professor Gilbert is liable to make an erroneous impression. He speaks of the two newly-elected directors of Chicago Seminary as untried men, whose choice implies a rebuke of the generous treatment of Professor Gilbert. These two men, whose names "Franklin" did not mention, are Drs. W. E. Barton and V. F. Loba. They are certainly men of experience and prominence, and by no means ultra conservative in theology. Their election appears to indicate a disposition on the part of the triennial convention to maintain in the seminary freedom of scholarly investigation, so long as it is pursued by trained scholars for Christian ends. We question also the statement that there is well-nigh universal dissent from Professor Gilbert's exegetical conclusions. To many of these conclusions we have reason to believe that Christian scholars give cordial approval.

At the Massachusetts Convention of Congregational Ministers in Boston, May 31, Rev. Edmund Dowse was appointed to preach the sermon. But as he does not feel able to attempt it, Rev. Dr. E. E Hale will preach, taking for his subject The Pilgrim Covenant as Recorded by Bradford. Dr. Hale, being recently consulted by the minister of a Trinitarian Congregational church, which wished to substitute a covenant for a Calvinistic creed, recommended that of the Pilgrims, which was adopted. Within the same month a new Unitarian church was organized with the same covenant, at his suggestion, as a basis. Dr. Hale thinks that this covenant will be an appropriate theme for the meeting of ministers representing the two denominations. Dr. Hale's sermon will be delivered in the South Congregational Church, corner of Exeter and Newbury Streets, on Thursday, May 31, at 11 A. M. On the day before at 5 P. M., in the Supreme Judicial Court room, Pemberton Square, the annual meeting of the convention will be held.

The hymn on our cover, reprinted with the music of the familiar tune Aurelia on page 779, is written by Rev. L. H. Thayer of Portsmouth, N. H., whose work in preparing many of our orders of Sunday evening worship has been widely appreciated. The hymn strikes a decidedly modern note in that it voices the mission of the church in ways of brotherhood and ministration to all sorts and conditions of men. Such hymns are exceedingly rare, as any one will testify who has looked through the best collections of hymns with this end in view, and become wearied in the fruitless search. Not long ago an organization designed to promote Christian fraternity called for original hymns to meet just this lack. Nothing, however, has come to view, so far as we know, more suited to serve as a response to this growing desire than this hymn of Mr. Thayer. We trust that organists and choir leaders in particular will give it careful heed as many good ends would be furthered by its circulation and use among the churches. With a view to encouraging its dissemination we are reprinting it on a single leaf with the music, the page being that of the ordinary hymn book. Thus it may easily be pasted or slipped into the volumes of hymns in use in any church. We offer it at the nominal cost of twenty-five cents a hundred copies, postage prepaid.

Plain Facts About the War in South Africa

By Rev. Charles Phillips, Johannesburg

[The author of this article is one of the most interesting and attractive men among the delegates whom the recent Ecumenical Conference brought to this country, having left Johannesburg only last October, where he labored for nearly four years as a missionary to the half caste element in the population. He has been eagerly welcomed as a first hand witness to actual conditions in South Africa. He has been in great demand for addresses, having been heard in prominent churches in New York, Brooklyn and Washington. Last Friday evening he spoke at Leyden Church, Brookline, on Sunday at Dane Street, Beverley, three times, on Monday morning before the Ministers' Meeting and on Tuesday evening at the North Avenue Church in Cambridge. In a few days he sails for England to rejoin his wife there and with her to proceed again to Johannesburg as soon as it is allowable to resume work there. They were summarily ejected, at short notice from the Boer government, leaving their furniture and their personal effects at the disposal of the Boers. Previous to their service in Johannesburg Mr. and Mrs. Phillips were for seven years at Graaff Reinet in the Cape Colony, and before that eight and a half years in Samoa as missionaries of the London Society, scoring there a remarkable success. The fact that the island of Tutuila in the Samoan group has so recently come under United States control, together with Mr. Phillips's candid and thorough treatment of the great questions at issue in the Transvaal, has provided him with exceptional material for his addresses in this country. The main object of his visit, however, has been to further interest in the extensive missionary operations under his leadership in the Transvaal, which he hopes to be able to carry to still further success when peace is restored.—EDITORS.]

During my brief visit to this country I have found everywhere that the prevailing subject of conversation was the war in South Africa. And, as was to be expected, opinion has varied in every conceivable direction. Some are pronounced on the English side, others equally so on the Boer side, while a considerable number of people, confused by the Babel voices of those whose dogmatism has been in inverse ratio to their knowledge, do not know what to think. Perhaps the views of one fresh from the field, after eleven years' close acquaintance with Boers, British and Blacks, anxious only for the "truth, the whole truth, and nothing but the truth," may help some to the formation of an intelligent and correct judgment.

It is to be borne in mind that the English-speaking religious opinion of the Transvaal is solid on the question, and, with very few exceptions, is solid throughout the whole of South Africa. With the diversity of opinion which marks every heterogeneous community in every part of the world on all other questions, there is practically no difference of opinion on this question. By the unanimous resolutions of the Natal Congregational Union and General Church Council of the Wesleyan Conference and the Presbyterian Synod of South Africa, as well as of many other ecclesiastical and religious assemblies, the present war has been declared a righteous and just war, *because from the English side it was considered inevitable.*

These bodies of Christians believe that there is much to regret in the diplomacy which preceded the conflict, but that no diplomacy could have done more than stave off the evil day. They preached peace, prayed for peace, labored for it till "the going down of the sun," and yet for years past have seen it coming. They do not believe that the English have let "loose the dogs of war," but that, in spite of errors of judgment and unfortunate words and actions, there has been an honest endeavor to avoid it, and to this end made practically no preparations for it. Even after negotiations had been broken off, Lord Salisbury cabled through the Transvaal agent, asking that they be reopened. To which the Transvaal government sent no reply save the ultimatum, which, as is known, was of such a character as to make compliance with its terms impossible.

From the first the Transvaal government had no fear as to the result. The Boers were confident of final and complete victory. For years they had been preparing for the crisis. They had procured guns of such a caliber as had never before been seen on a battlefield. They had Mausers sufficient to arm the whole male Boer population of South Africa twice over, with ammunition in equal proportion. They believed the Boers of Cape Colony would rise as one man and that at last the dream of years would be translated into reality by driving the English out of South Africa and forming a confederation of states under the Dutch flag. "We hold England," said President Steyn, "in the hollow of our hand." "Forty thousand English are coming to fight the Boers," said a Dutch member of the Cape Parliament; "why they will only be a breakfast for the Boers." "We have fought the British often," they would say, "and have always beaten them—at Bronkhurst Sprint, Laing's Nek, Ingogo Heights, Majuba Hill and Doornkop. Indeed, so often has England shown the white flag that we have come to believe that that is the color of the national flag."

This supreme contempt permeated all their relationship to the English and helped to produce that treatment which sooner or later would inevitably lead to collision. As to their intention, there can be no greater authority than State Secretary Reitz. Ex-president of the Free State, judge of the Transvaal, father of the Africander Bond, he has again and again expressed himself with no uncertain sound. Writing in 1888, he said: "My fervent desire is that I may yet live to see the day when the United States of South Africa shall have become an accomplished fact. In order to attain that object we must proceed calmly, cautiously, forbearingly, but also persistently."

He would recognize England, he says, "as the only European Power which should have a say in South African affairs south of the Zambezi—I mean along the coasts outside our borders." "Africa for the Africanders means Africa for the Dutch majority if the rest of the British nation can be kept out of the scale."

In the light of such quotations, which might be indefinitely multiplied, the contention that the present war is being waged by a strong nation trying to swallow up a small pastoral people for the sake of their lands must surely be abandoned.

It will be well to recall what Sir A. Milner actually proposed at the Bloemfontein Conference. He asked for a settlement of the grievances of the Uitlanders on the basis of a five years' retrospective franchise and a minority representation in the Volksraad never to exceed a fourth or a fifth. This, it was contended, could never endanger their independence, and yet would give those who owned more than half the land and paid nine-tenths of the taxes a voice in the government of the country. His object was, he said, to enable British subjects to cease to be British subjects, and by enabling them to speak for themselves and air their own grievances to prevent the necessity of England interfering in the future in the internal government of the country. This granted, England would guarantee their independence against the world. Uitlanders in representative mass meetings agreed to accept these proposals as a settlement of their case. The more these proposals are examined the more simple and innocent they appear, and yet the Transvaal preferred war rather than accede to these very moderate conditions.

It may be said that the Transvaal afterwards consented to a seven and then to a five years' franchise. But the more they are considered, the more plainly will they be seen to have been delusive and insincere. They were hedged round with conditions which would have made them entirely ineffectual for the accomplishment of their purpose. President Kruger said he never meant to give a general five or seven years' franchise by them, but only to give it to such as were "trustworthy." Dr. Leyds said: "Every fair-minded man will agree that it was impossible to grant the franchise to foreigners." Du Plessis says that he believed the franchise should be extended to Germans, Hollanders and Cape Colonial Dutch, resident in the Transvaal, but never to the English. With the conditions annexed it has been shown that only one and three-quarters per cent. of Uitlanders could have been admitted on the basis of a seven years' franchise, and only two and one-quarter on a basis of five years.

Again, it has been maintained that the Boers are fighting for freedom and independence. But the terms need to be defined. Their conception of these things is very different from ours. It is born out of two hundred years' contact with an inferior race. It has been generated by their past slavery and oppression of the native races subject to their sway. Their idea of freedom has in it no trace of equality of treatment. It means dominance, the right to hold all other people in a subject condition, to be a military oligarchy imposing taxes which they do not pay, and making laws which restrict the liberty and freedom of others.

This will be abundantly evident if any

one will examine the treatment of natives or of the Uitlanders in the past. The natives should be compelled to be servants only, should not own land, should have no right to a legal marriage, should not, as far as the government was concerned, be educated, should have all their movements controlled by an iniquitous pass law. The Uitlander should have no voice in the government, should hold no government office, should not be permitted to serve on a jury in the trial of a fellow-countryman, should not even be a policeman, should hold no open air meeting, while the police had power to step in and disperse any indoor meeting; while paying nine-tenths of the taxes, should practically be unable to have his own children educated by the state, etc.

Cronwright Schreiner, the husband of Olive Schreiner, has summed up the case for the Boers when he stated recently: "If equal rights to all white people were conceded, those whose sympathies were with the republics would stand solidly together to make the government of South Africa impossible."

Robert Moffatt declared that the Boers treated the natives very much as the Israelites treated the Canaanites. David Livingstone said: "It was long before I could give credit to the tales of bloodshed told by native witnesses, but when I found the Boers themselves glorying in the bloody scenes in which they had been themselves the actors, I was compelled to admit the validity of the testimony. It is difficult for a person in a civilized country to conceive that any body of men possessing the common attributes of humanity should with one accord set out . . . and proceed to shoot down in cold blood men and women—of a different color, it is true, but possessed of domestic feelings and affections equal to their own."

John Mackenzie said: "The Boers have persuaded themselves by some wonderful mental process that they are God's chosen people, and that the Blacks are the wicked and condemned Canaanites over whose heads the divine anger lowers continually. . . . They shot them down like vermin."

And President Burgers (March 3, 1877), predecessor of President Kruger, remarked: "You have ill treated the natives, you have shot them down, you have sold them into slavery, and now you have to pay the penalty."

Dr. Van Oordt, born in the Cape Colony, in his official history entitled Paul Kruger and the Rise of the South African Republic, for which he was paid by the Transvaal government, states the case with startling frankness: "According to the idea of the Boer, the Kaffir, the Hottentot and the Bushman belong to a lower race than the whites. They bear, as has been once said, the mark of Cain. God the Lord has destined them to be drawers of water and hewers of wood, as, *per se*, subjected to the white race. To justice the native had undoubtedly a claim, but still, in the determination of that justice, the same standard of measure was not to be used as between whites. . . . The Boer did not even dream of educating him. Yea, I do believe I do not go too far when I express my opinion that there was a considerable number of Boers who cherished a strong doubt as to the existence of a soul in a Kaffir or a Hottentot!" "Moreover, the Boers were by no means enamored of the missionary . . . who told his colored audience that in the eye of the Creator all men were equal—that Klaas and his master were brothers. That the Boer could not find in his Bible; not thus, in his simple view, could the mark of Cain be obliterated" [pp. 13, 14].

From all this it follows that in nothing but the name is the Transvaal a republic. Liberty, equality, fraternity are the republican features of the Cape Colony, not of the Transvaal. Cape Colony's watchword is: "Equal rights for all classes of people from the Zambezi to Capetown; nothing for the English that is not for the Boer and the Black." Whatever be the terms of settlement, the future of South Africa cannot be as the past. On the battlefields, amid the agony and bloody strife of contending nations, oppression, inequality, injustice, "man's inhumanity to man," as embodied in cruel laws, are dying a terrible death, and liberty and freedom and equality are being born for all classes and conditions alike.

Ministry by Proxy

BY CHARLES M. SHELDON

The minister was very busy. He had two sermons to prepare for his own church services, a talk for the Endeavor Society, a lecture before the society for systematic benevolence, a paper for the local association on How to Reach the Masses and an address before the Ladies' Afternoon Club on Social Life and Manners in England during the Reign of Queen Elizabeth.

It was not absolutely necessary for him to write all these before Sunday. But he knew that another week would bring additional papers and addresses and the minister was very anxious to get the present list of subjects out of the way so as to make room for what he knew would be sure to follow.

He was in his church study and had begun on his Sunday morning sermon. It was Monday and he reckoned that if he was not interrupted too often he could finish the sermon by Tuesday afternoon. Then he could outline the Sunday evening sermon and have that fairly disposed of by Wednesday evening. Then he could block out his paper before the association and look up historical matter for his Ladies' Club address on Thursday and Friday and in between somewhere he could arrange his little talk to the Endeavor Society.

The minister was necessarily a systematic as well as a busy man. He deliberately drew his sermon paper towards him, dated the first page, wrote the subject of his morning sermon and added under it the text:

"Inasmuch as ye have done it unto one of these least, my brethren, ye have done it unto me."

He had just begun to put down chapter and verse in the gospel where the text was found when there was a loud knock on his study door.

It was a habit of the minister never to refuse admittance to his study at any time. He quietly called out, "Please come in," and a large, dirty man slowly opened the door and entered.

He began a long story about being out of work and not having had anything to eat for a long time.

The minister cut him short before he had spoken three sentences.

"Take this slip of paper to the Society for Disposing of Tramps," he said, as he drew out of a labeled pigeonhole a blue strip of paper, and quickly wrote a few words on it; "they will attend to your case."

The man took the slip and seemed somewhat uncertain as to his next movement.

The minister was already writing again just as if no one had come in.

Presently he looked up and saw the man.

"What's the matter? Can't you read the address?"

"Yes, sir, but"—

"Well, that's all I can do for you."

The man took the slip and slowly rose and went out.

Fifteen minutes went by. The sermon was getting on finely. There were six pages of it, and the minister wrote on rapidly.

Then there was another knock.

The minister said, "Come in," and did not cease his writing.

The door opened and a little girl appeared.

"Mother sent me over to see if you couldn't go and do something for Joe. He's in trouble."

"Who is Joe?" asked the minister, scratching his head, vaguely.

"He's my brother. He's done something, and they've put him into jail. Mother would have come herself, but she's sick."

"O!" exclaimed the minister. He reached up to another pigeonhole and took out a yellow slip of paper and wrote something on it.

"Little girl, just take this around to the Society for Visiting Jails and Asylums and Poorhouses. It is their business look after just such cases as your brother's and"—

The minister resumed his sermon writing as a sudden idea struck him, and the little girl, after waiting a minute as if expecting something else, opened the door and went out.

The pen scratched over the paper for another fifteen minutes, and then another knock was followed by the entrance into the study of a young man.

"Ah, George, glad to see you. How's your movement towards the slum improvement getting on?"

"That's what I came to see you about, sir. We don't get on very well, somehow."

The minister reached up and pulled out another slip, a red one this time. He wrote a few words on it and gave it to the young man.

"Just take that around to the committee of twenty-five, the committee on garbage boxes, George, and ask them to attend to the matter. It's their business, you know."

"Yes," said George, slowly, as he rose to go. The minister was already scratching away at his sermon again.

"You couldn't go yourself, could you, sir?"

"O, I don't see how—no, impossible. I have no end of addresses and so on to prepare this week."

"I'm sorry," said the young man, reluctantly, and as he shut the door it did not occur to the minister to ask whether George was sorry that he could not go or sorry that he had so much writing to do.

Nearly ten minutes went by. Then there was another knock, and in answer to the familiar, "Please come in," there entered a woman whose face told her errand.

"You see, my husband died very suddenly and the sickness in the family and all makes the funeral expenses"—

"Wait a minute," exclaimed the minister, who had listened sympathetically, with one eye on the unfinished sermon.

He reached up again and took out of another pigeonhole a green slip of paper, wrote on it and handed it to the woman.

"Take that to the Society for Assisting the Poor in Necessary Funeral Expenses," he said as he handed it to her.

The woman took it without a word of thanks and went out. The minister resumed his writing.

The minutes went by and there were no interruptions. The sermon was nearly half done. The minister congratulated himself on his flow of ideas.

Then, suddenly, without any reason for it, he grew very drowsy. He fought against the feeling, but finally he laid his head down on the desk and fell asleep.

When he waked up, he looked bewildered. He had been asleep only half an hour. It was still lacking an hour until noon.

He took up his pen and began to write. After writing a few words he stopped, rose from his chair and began to walk up and down his study.

"What was it I saw and heard?" he finally said aloud.

And then it all came to him.

While he slept the four visitors appeared again, each in turn.

"Why," said each one, as he turned to go out of the study, "why do you turn us over to these organizations for relief? Why do you not come or go yourself? Is charity nowadays so systematically organized that all the personal element is killed out of it? Are the ministers so busy writing sermons and preparing addresses that they never can go themselves into a jail, or into a tramp's life, or into any social problem except as they go by proxy? Is all the necessary work of relief and comfort and love to be pigeonholed into societies and committees, and you yourself never know the sweet joy and the necessary experience of that personal touch with trouble that our Lord knew? How much is the membership of the churches knowing of this personal touch with want when so much of modern benevolence is organized under distinct heads and relegated to separate and distinct departments? How long is it since you yourself went in person to visit some one in prison, or went yourself into a dark abode of sin and want, to bring with your own hands the physical and spiritual bread of life?"

The minister heard all this with great distinctness as he saw again in his brief vision the challenge to his personal benevolence.

"There is a good deal of truth in it," he said, slowly.

He reached out his hand to tear up his sermon as far as it was written and then paused. He also reached up his hand as if to take the slips of paper out of their pigeonholes and throw them into the waste paper basket, but he paused again.

"Let me think it over," he said, slowly. "Our system of benevolence and charity is not all wrong. I will talk it over with my church next Sunday."

So when Sunday came the minister told his people about his little experience in the study.

"How many of you have visited, yourselves, any one in a prison this year?" he asked.

Only two or three hands went up. The minister had a church membership of over five hundred.

"Neither have I," he said, sorrowfully.

"How many of you with your own hands have carried food to the hungry or with your own hearts have gone to sympathize with the poor and afflicted stranger in our city?"

A dozen hands went up out of the great congregation.

"Neither have I," said the minister, sorrowfully. "We are ministering to the needy and the sinful by proxy in our societies, in our organized affections. But is that the best we can do? Is it obeying our Lord's commands? Are we losing the value of the personal touch with the world's great needs?"

The congregation did not answer but it looked at the minister thoughtfully.

The following week the minister declined several invitations to lecture and give addresses. He also asked his church to allow him to write but one sermon and take the time usually spent in preparing the second sermon to visiting the sinful and the neglected in prisons, poorhouses, and on the streets.

And all the people in his parish and in the city wondered, for he was a very learned man, with several degrees. And they said, "Such men are not in the habit of visiting such sinful people personally. It is remarkable."

Nevertheless, the minister felt a joy and a strength such as he had never known before.

Anniversary at Yale Seminary

The first feature in the Divinity School Commencement exercises for 1900 was the anniversary address by President Harris of Amherst College upon the changes in religious life and the need for men of power to meet the new demands. On Monday evening the Senior Class held its banquet, and on Wednesday, May 15, the regular graduating exercises occurred in Battell Chapel.

An unusually large audience greeted the speakers, and the addresses were of special excellence. Mr. C. G. Clarke gave what was perhaps the strongest address of the day, showing marked power both as a writer and a speaker. The list of the speakers and their themes was as follows: William D. Beach, The Element of Vitality in Preaching; George M. Butler, An Emphasis for Present Religious Teachings; Clement G. Clarke, The Accent of Certainty; Joseph B. Lyman, The Significance of Miracles as Revealing the Personality of Jesus; George R. Montgomery, Schools and Prophecy.

The address to the class was made by Rev. Alexander McKenzie, D. D., based on the words, "Even so." He made a strong plea for likeness to Christ as the source of power.

Immediately after these exercises the procession of alumni and invited guests was formed in front of the school and marched to the United Church chapel, where the tables for dinner were spread. Rev. C. A. Dinsmore, '88, president of the Yale Divinity School Alumni Association, presided at the dinner and introduced Rev. Charles L. Morgan, who spoke on The Need of More Preaching of the Evangelistic Type by Our Pastors; Rev. Kingsley Twining, whose theme was The Influence of Sunday Newspapers on the Moral and Religious Welfare of the Community, and Rev. W. W. Leete, who answered the question, Is There an Adequate Substitute for the Revival System? Rev. N. M. Calhoun was elected president of the association for the ensuing year. In the evening the annual reception given by the faculty was held in the Lowell Mason Room.

Professor Brastow's address at the alumni dinner was a vigorous and direct statement of the needs of the Divinity School. He urged the establishment of a special chair for instruction regarding missionary activities at home and abroad. For the training of foreign missionaries Yale has already special advantages. The Library of Foreign Missions, to which Professor Day is giving the last years of his life, contains about 7,000 numbers, and affords an opportunity for research unequaled in this country. The presence of a medical school and the opportunity for special linguistic and historical studies in the university are of great advantage to those who look forward to missionary work, and the special mission study classes under the direction of Mr. Deane are large and successful. But there is need of a more comprehensive treatment of the outgoing activities of the church in the parish and outside, and in order to secure the adequate handling of this work the chair of practical theology should be in the hands of two men instead of one. Professor Brastow also spoke of the need of a full endowment of a chair of comparative religion and Christian apologetics. A scientific study of the religions of the world and of the relation of Christianity to other religions is a conspicuous need in the intellectual equipment of all modern ministers, and not only of those who are to deal directly with the adherents of other faiths. There is also need of a fuller endowment of the department of elocution.

After Professor Brastow's address, the chairman, Rev. C. A. Dinsmore of South Boston, proposed that the alumni take measures for the securing of an alumni fund for the fuller endowment of the school, and a committee was appointed to take initial steps.

Other evidence of renewed interest on the part of the alumni was given by the report presented by Dr. W. J. Moulton of the work of a committee appointed at the International Council last fall to further the formation of local alumni associations. Such associations have already been formed in four localities: one in and about Boston, one in western Massachusetts, centering in Springfield, one in Connecticut, with a membership of over 100, and one in central and western New York. The distribution of the alumni of the school was strikingly exhibited by a map of the United States, which indicated the residence of each graduate, and brought before the eye the natural places for other such associations, which, it is believed, will be profitable both to the men and to the school.

The appointment of Professor Torrey to the chair of Semitic languages gives to Yale a faculty of six, of whom five are full professors in the Biblical and Semitic Department.

Professor Stevens, who has been for a year in Germany and England, will resume his work in the fall.

Every Sunday school lesson must be a signboard along the *via crucis*.—*Rev. W. R. Campbell.*

Nome City, Alaska

Winter Life at Cape Nome

By Rev. L. L. Wirt

Two hundred miles north of the mouth of the Yukon and two degrees south of the Arctic Circle the Swedish Mission Society has successfully conducted for years a mission to the Eskimo or Malamute Indians on the estuary of Bering Sea known as Golovin Bay.

In August, 1898, Rev. Mr. Holtberg, an assistant in the Golovin mission, was returning in his sloop from a journey to Cape Prince of Wales in company with Mr. H. L. Blake. Night coming on, they put in shore for rest and refreshment, and finding an opening drove their pinnace into the mouth of what is now known as Snake River, eleven miles west of the basalt promontory designated on the map as Cape Nome. Why the river should ever bear that name is a mystery, since Alaska is as exempt from snakes and frogs as the Emerald Isle itself.

The next day a sudden impulse led these men to explore the course of Snake River, and incidentally they took a gold pan with them. Stopping here and there to try their luck in washing out a pan of gravel from the bed of the stream, they passed on up to where a small tributary makes down from between two hills, about five miles from the sea. Up the windings of the smaller stream they passed for a mile, when they were rewarded in their prospecting by discovering "colors" in the bottom of the pan. More careful work brought them to a spot where a few cents to the pan was the result of every washing. But nothing startling was discovered and they returned to the boat and sailed for Golovin, determining, however, to return at some future time and push their prospecting down to bed rock. As they put to sea they looked back to the hills divided by the creek on which they had been working and noticed that the out-cropping rock on the crest of one had been worn, probably by glacial action, into the strange likeness of a huge anvil. This imparted the name to what the world now knows as famous Anvil Creek.

Two months later three Scandinavians, who had come into the country as government reindeer herders, were sent by Mr. Holtberg, with his power of attorney, to Anvil Creek. Here in the month of October, 1898, they staked the claims which have since made them millionaires. Very little gold was taken out that fall. A few miners and missionaries and sailors who happened to hear of the strike drifted into the little camp which began to collect around the Indian barabbara at the mouth of Snake River. Some of the clerks in the company's stores at St. Michaels formed an association and sent over representatives, and before the spring of 1899 there were perhaps fifty souls in Anvil City, or Nome, as the post office authorities decided to call it.

When navigation opened in June of last year the stampede began in earnest, and by the time I reached there in August, just one year from the first discovery, 3,000 men were hurrying from the hills to the recorder's office and back to the hills again, staking and recording their twenty-acre claims. A man may locate but one claim on a creek, but he may locate on as many creeks as he pleases. Only a few days before my arrival the remarkable discovery was made that the auriferous gravel of the beach contained gold in paying quantities.

Oct. 1 it was estimated that 6,000 people had landed at Nome that summer. About one-half of these returned to the States by the late steamers, so that when navigation closed on Nov. 2 there were easily 2,500 people in the little mushroom city, with 500 men scattered in dugouts along the shore.

When one morning in November we awakened, and looking out upon Bering Sea saw it a solid mass of ice as far as the eye could reach, I think the town caught its breath and went about that day in a thoughtful if not sadder frame of mind. So long as the "Alpha" swung at her moorings in the roadstead and we could look out and see her pennant flying we all felt a sense of security, knowing that we could get away if we wanted to. But when that night, without warning, the ice pack jammed the breach and chocked the horizon, and we realized that in a few days there would be a solid wall of it, 600 miles wide, shutting us up to Arctic darkness, away from the bright world we loved, and from which we could not even hear for six or seven months, there were some who went about quietly that day.

But you cannot suppress young America's inherent buoyancy of spirits long, no matter how depressing his physical surroundings. When he finds himself a part of a common uncomfortableness, he laughs and helps his neighbor make the

Beach at Nome City—Unloading Freight

best of it. At least that is the type of the Cape Nome "shut-in."

This leads me to say that the men who wintered in that camp this year are of a very high order, on the whole, as mining camps go. Has any one ever heard of a frontier town of this size, a year old, without violence? No murders had been committed up to Jan. 8, and except for a few barroom fights and the almost justifiable larceny of fuel, the commissioners' court has been singularly barren of criminal proceedings. The weaklings on the one hand and the desperadoes on the other have not found Nome in large numbers as yet. There is quite a Scandinavian colony, but, for the most part, the camp is made up of wide-awake Americans.

Judge Walter Church, the best lawyer in town and a member of our church, in writing to his friend, Hon. William T. Harris, United States Commissioner of Education, made use of the following expression: "I never saw on the frontier such a lot of picked men and women (not many of the latter, but choice). They are much above the average in intelligence and force." Coming as many of them do from homes of luxury and refinement, it is amusing to see the way in which they take hold of this primitive existence. They become, for the most part, "cave dwellers."

General Randall, recently appointed to the command of the Department of Alaska and who now is in Seattle, was greatly interested in my short cut across Alaska over what is now becoming known as the Katmai Trail. I was the first to bring definite information out regarding this route, which is 1,000 miles shorter than the Yukon Trail. Letters which I bear from General Randall to Adjutant-General Corbin and Second Assistant Postmaster-General Shallenberger strongly urge the adoption of this route by the Postal Department.

If this is done, another winter will see a regular mail service, monthly or oftener, from the open winter port of Katmai, or Kodiak, to Nome. Last winter, however, the long route down the Yukon (the only one recognized by the Government) proved impracticable, and very little mail filtered into the region north of St. Michaels. Every inhabitant of Nome is eagerly looking for the first mail boat, which will reach there about June 10, to bring the long-delayed news from home and the outside world. Their latest advices left Seattle last October.

Except for the occasional excitement of a wild "stampede" in consequence of some "salted" or "faked" mineral discovery, the camp has spent a quiet winter. The following extract from a letter in the *Boston Record* of last week from its Nome correspondent gives the situation in a nutshell: "For those who have lived in Nome there have been meetings of the Debating Society and free entertainments, given by the ladies of the St. Bernard Congregational Church in a building which is also used as a library and public reading-room. A Christmas tree entertainment was given there, the tree having been brought by dog-team 100 miles from Golovin Bay. These, with private entertainments, have helped to enliven the tedium of the male population."

Living has been very high—higher, it is said, than Dawson prices. The large companies have plenty of provisions (though they try not to let it be known), and are making the most of what the miners call a "cinch." Meals at the restaurant are $3 each. Coal, which cannot be had at any price now, was selling at $125 per ton. Drift wood brings $40 per cord, and very poor stuff at that. Kerosene is $1 per gallon; rice, beans, sugar, etc., twenty-five cents per pound; coffee $1, tea $2 per pound. It cost us $150 a month to heat the reading-room and $50 a month to light it, but it pays royally. The large amount of oil used is due to the long nights. During December and January there are only about four hours of daylight.

During the long dark afternoons and evenings the men, who for the most part live in crowded, smoky, dimly-lighted cabins, take their choice between the saloons and our Christian clubrooms, the latter being crowded every day since the opening, last November. Apartments twice as large would have been equally full, but they were not to be had.

Every Friday night Mrs. Wirt and the ladies of our company have what they call their "evening at home." No special invitations are extended, but the young men and some who are not so young have discovered that upon that evening they can get a special blend of tea at the "parsonage" and perhaps a little music—certainly a hearty welcome—and a good many seem to enjoy this little touch of home.

So the winter has passed, and all are eagerly looking forward to the day when the gates of ice shall silently unfold and the 107 vessels now on the way drop their anchors at the foot of the great stone anvil.

Have you a good imagination? Can you picture what the scene will be like

Winter Quarters—Nome City

Fishing on Snake River

when 20,000,000 feet of lumber, 25,000 tons of merchandise and 40,000 people are being conveyed through the surf and landed on a storm-driven coast before a little rough board town, which now illy shelters its 3,000 denizens?

Is it well that the Church of the Pilgrims had the foresight to plant a pilgrim church, a hospital and a reading-room on that beach eight months ago? Will there be work for that consecrated pilgrim band of seven now there? And would it not be well if this "hospice of St. Bernard," with its threefold beneficence, could be duplicated in each of the eight or ten other camps on Bering Sea, which are to number their citizens by the thousand before another winter? That is the question I have come 750 miles by dog sledge, 500 miles on snowshoes, 100 miles in a skin canoe, 3,000 miles by steamer and 3,500 by rail to hear answered.

Ours is the only church for whites within 1,000 miles. As we have not divided the joy of this service, we cannot divide its enlarged responsibility.

NOTE.—To be followed by two articles: Christian Influences at Cape Nome and Fifty-three Days on a Dog Sledge.

From Day to Day

BY ALLEN CHESTERFIELD

Come, come, my good up country friend, what do you mean by saying in your last letter that you haven't the shadow of a shade of hope for the Church of God? I don't know what your exact environment is, but whether you are in the midst of a community given to fads and follies or whether, as I think is more probably the case, the churches in your town are crusted over with layer upon layer of conservatism, I venture to ask if there is any other body of people there on which you can place more constant reliance for exerting influences that make for righteousness and peace. Is the Grange a more widely beneficent and unselfish organization or the Order of Noble Red Fellows or the Veteran Firemen's Mutual Relief Association? In what organization, pray, do you find more hope for the world than in the Church of Christ? Slow, faulty, of course it is, and will be so long as you and I and other average men belong to it; sometimes obsequious to wealth and now and then the prey of designing men, needing ever and again to be recalled to its mission and its Master, but after all harboring fewer hypocrites proportionally than did the original circle of the apostles.

* * *

A course in church history will do you good, my discouraged brother. I challenge you to put your finger on a period, ancient, mediæval or modern, when things were better within the Church of Christ, when there was less formality and corruption or when, on the other hand, the church was mightier as a spiritual force. Consider the recent Ecumenical Conference and what it stood for and prophesies. I own that Christianity, as an institution, presents serious defects to the critically-minded, but I'll warrant that there is salt enough in the very local church on which you probably base your wholesale condemnation of the entire Christian fabric to purify a large section of your community. The problem is to get the salt in touch with the corruption. How can that be done? you ask. Well, that is another story, but each of us can, at least, put his own lump into action.

* * *

Such an asseveration as that on which I have just animadverted suggests the accusation, more or less in vogue today, that civilization is a failure. I wonder what philosophy of life lies behind such an assertion. Suppose that the dictum could be proved. Granted, for the sake of argument and illustration, that the British empire is a colossal failure, that it is a world encircling witness to the rapacity and commercialism of the Anglo-Saxon race. What then? Shall we burn our homes and our twenty-story office buildings and go off into the woods and live in bark houses and wear moccasins and bright beads and reduce to a minimum our points of contact with our fellowmen and this evil world in general? I for one should be tempted to do something of that sort if I really believed that civilization was a failure. But I rather suspect that even our friends who are inclined because of wars and trusts and other great ills that vex humanity to take this pessimistic view are not committed to all the consequences which seem to me to follow. We all remember the little girl who wanted to make a sensation in the parlor. She had been hearing the newsboys cry their papers. So she appeared tugging a big sheet and shouting, "Dreat news, Dreat news, God's dead, hell's burned up and there ain't going to be any more Sundays."

* * *

Henry Drummond used to say that one of the things that surprised and gladdened him as he grew to man's estate was the amount of good work that was going quietly on in the world, of which he had never happened to learn before. Brought up in one of the strongest branches of the Presbyterian Church in Scotland, he naturally as a boy identified Christianity to a considerable degree with the labors of his own denomination, but as his years increased he saw that there were many cohorts in the great Christian host and the revelation of beautiful human service in unexpected places brought him joy. The same discovery may be the portion of any of us who uses the two eyes which God has put in his head. Exchanging a street salutation with a man I asked, "By the way, how is so and so?" referring to an acquaintance whom I knew he had befriended when in great straits. "He is doing splendidly," was the cheery reply. "Hasn't tasted liquor for three years." Then at my request he modestly told me the story of the recovery of this brilliant man, who had stood high professionally a few years ago, but had lost everything by the drink habit. One day, almost in despair from the severity of the struggle with the terrible appetite, over which he had recently secured the mastery, he went to the office of my friend, who had already shown him many kindnesses. The latter was about to take a brief after-dinner nap, and did not respond to the knocking. So the seeker for sympathy turned sadly away down the stairs, only to be stayed, on the outer steps, by the pleasant voice of the gentleman in the office above, who, feeling that the one who tried the door might be some one in need, had gone to the window, and seeing who it was called to him to come back.

* * *

That call marked the birth of a new hope in one who was almost ready to abandon the struggle. Employment was found for him, and today he is steady, self-respecting, trusting in God's grace. He often says, more to himself than to his friend, as they talk of some human wreck whom they both know, "O, if there had only been somebody to call to him out of the window!" Not long ago his rescuer was obliged to vacate his office on account of building improvements and went to the other side of the street, whence the process of destroying the building could be seen. One day the rescued man, who had been watching the workmen for a long time, suddenly spoke, "There, it's gone!" "What's gone?" asked his companion. "The window!" It was as if some precious shrine, some holy place of spiritual wrestle and rescue, had been demolished. Who would think that a few square feet of space could mean so much to a human soul? Ian Maclaren, Ralph Connor, I give you this subject for your next story, The Window of Hope.

Current History Notes

Friction between Germany and Belgium is likely to arise over the reported seizure by the former of 3,000 miles of territory in the Congo Free State.

Governor Roosevelt of New York is co-operating with the officials in New York city who are endeavoring through processes of law to break the monopoly of the ice trust in the metropolis—a monopoly that has back of it leaders in Tammany Hall.

German troops are protecting American mission interests in the province of Shantung, China. "The Boxers" are again active, destroying mission property, harrying and killing converts, and the Chinese military forces are unable to cope with them.

The Federal Supreme Court has declined to interfere in the Taylor-Beckham contest for the governorship of Kentucky, and the decision of the Kentucky Court of Appeals in favor of Beckham thus stands. Chief-justice Fuller read the majority report, Justices Harlan, Brewer, Brown and McKenna dissenting in whole or in part.

Secretary of War Root received last week a report from subordinates who have been investigating the army canteen. They favor its retention as a temperance measure, the statistics, they claim, show that the drunkenness is less frequent, less demoralizing than when the soldier is compelled to resort to groggeries without the army post or not under the supervision of army officials.

Recent investigation of conditions in the city of Lewiston, Me., respecting the traffic in liquor in that city and the attitude of city and county officials toward it, show that there, as throughout the state, the prohibitory law is a farce, and as at present ignored is a breeder of contempt of law. The report is based on careful research by Professor Purinton of the Cobb Divinity School and was rendered at a public meeting by a committee of which one of the local clergymen was chairman.

Here is our salutation of respect and good will to Rev. L. L. Conrardy, a graduate of the medical department of the University of Oregon, who has just obtained permission from Rome to go to China and labor among the lepers. Father Conrardy went out to Molokai and assisted Father Damien in caring for the lepers there after Damien was stricken with the dread disease. Returning to this country, although sixty years of age, he took up the study of medicine in order to fit himself better for labor among the lepers. Once at work he can never return.

Baron Pierre de Coubertin, an intelligent and sympathetic French critic of British life and politics, in the May *Fortnightly Review*, says that the press of Great Britain and France seem to be deliberately trying to bring on war between those Powers, which nations he holds have no legitimate cause for war or even bitter diplomatic rivalry. He holds that each nation cherishes illusions about the weakness of the other, and that unless they cease cherishing them and come to mutual comprehension of each other, or to respect where comprehension fails, then war between them is not only possible, but probable.

The *Spectator*, commenting on the prophesied collision between German ambition and American constancy to the Monroe Doctrine, says: "America must do more than merely build (a navy). She must engage and train in sufficient numbers the men without whom the best ships are useless." In saying this *The Spectator* points out the weak point of our national conduct up to date. The men that we have in the navy are unsurpassed, but there are not enough of them. We are building vessels faster than we are employing and training men to man them, and several vessels are out of commission now which are sadly needed, solely because Congress has not listened to appeals of Secretary after Secretary of the Navy.

The Home

Memorial Day

O day of roses and regret,
Kissing the old graves of our own!
Not to the slain love's lovely debt
Alone;

But jealous hearts that live and ache
Remember, and while drums are mute,
Beneath your banners' bright outbreak,
Salute:

And say for us to lessening ranks
That keep the memory and the pride,
On whose thinned hair our tears and thanks
Abide,

Who from their saved Republic pass,
Glad with the Prince of Peace to dwell:
Hail, dearest few! and soon, alas,
Farewell.

—*Louise Imogen Guiney, in The Martyrs' Idyl, etc.*

Legal Protection for Birds

The State of New York has just enacted a law for the protection of bird life by forbidding the possession or sale of the skins or plumage of useful birds. The president of the League of American Sportsmen sends out an appeal for aid and influence in behalf of a more comprehensive bill now pending in Congress for the protection of game, song and insect-eating birds. The bill has passed the House and is now in the hands of the Senate committee on interstate commerce. It will probably pass the Senate if it can be brought before it with sufficient pressure of public interest to insure attention from the busy senators. The two dangers are that it may be lost in the crowd of bills awaiting action, or that it may be amended by the Senate, sent to a committee of conference, and so delayed and perhaps fail to be enacted by both houses before the end of the session. It seems to be a matter of life and death for some varieties of birds. Inasmuch as it is for the uses of women that a large part of this slaughter is carried on, would it not be well for women to take action individually and in their clubs and societies by writing to senators begging them to interest themselves in the passage of the bill, and in its passage unamended? The bill is House bill No. 6,634, known as the Lacey Game Bill, and should be so referred to in the letters.

The Mother as a Teacher of Natural History

BY CLARA DILLINGHAM PIERSON

Can the average mother teach her children natural history? Should she? If she has the desire to do so, but feels herself incompetent, what then?

Perhaps it is not exaggerating to say that the instruction in natural history received by most young Americans is something like this: "Don't ever touch a toad, Freddie, they make warts." "Yes, dear, *all* bees make honey." "Look out! Hold still a minute! There! I've brushed him off, the ugly great worm!"

A boy may live in a small village, surrounded by domestic animals and all the little wild creatures of the wood, and yet know more about the habits of lions, wolves and ostriches than he does about those of his four-footed neighbors. This is wrong. It begets a longing for the unattainable, a feeling that the really wonderful and interesting things of creation are all somewhere else, and that it is rather hard on poor little boys who happen to be born in a civilized country. Yet small boys manage to acquire in some mysterious fashion a good deal of scrappy and rather inaccurate information concerning animals, and it does not do to blame them for robbing birds' nests or killing inoffensive bees if no effort has been made to give them the point of view of the birds and bees. Small girls grow up in shrinking ignorance of the wonderful secrets of out-of-doors.

Now, O mother, what will you do about it? You know but little more than your children. First, show an interest. Be willing to drop your work and tiptoe out in Willie's footsteps to see the strange bird that is tapping on the bark of the oak tree. Second, be honest. Say that you do not know what it is, but help him observe the most striking characteristics. Perhaps the bird has a black back, a white belly, and a red head and neck, "looks as though he had stuck his head into a pot of red paint."

At dinnertime enlist Willie's father, if possible. Let Willie describe the bird, and probably his father will say, "That must be a red-headed woodpecker." Next Willie is to see what else he can find out about it, and you can in ten minutes get a description of the red headed woodpecker's leading characteristics from Birdcraft or some simple manual of ornithology. Perhaps you can take your needlework into the yard and sew under the trees, ready to watch with your boy if the beautiful visitor comes again. When he does, and utters his cry, notice how much it is like that of the tree toad; perhaps Willie can imitate it.

When you are undressing the little lad at night, tell him on what sort of bed the woodpecker children are sleeping; how the mother bird pecked away at an old tree until she had a hole just large enough for her babies; how she carried most of the chips away in her beak, so that no nest robber should see them at the foot of the tree and steal her eggs while she was not there; how she left some of the chips for her children to lie on. In this way you may make the woodpecker family life seem very sweet and real to him. Her babies are as dear to the mother woodpecker as Willie is to you, and she would be very much distressed if anything happened to them. Do you need to tell them that it is wicked to disturb birds' nests?

Perhaps you are a very busy woman—most mothers are. It takes time to answer questions, but, as far as the writer's experience goes, it takes more time not to answer them! Teach your children to observe, and you are teaching them to find their own answers. As soon as they are old enough, provide them with helpful literature, and hold yourself ready to look up any strange visitor from the woodland. You will find that you have a new interest and a growing fund of information—and mothers need post-graduate work.

If you had all entomology, ornithology and zoölogy at your tongue's end, do you think you could do much good by setting apart a certain hour each day for instructing your children in these branches? They do not so much need knowledge of what Spurgeon might call "the seven heads and ten horns of the beast," as they do an interest in and fellowship with all nature. Give them that, and the rest shall be added unto it from day to day. You are not educating specialists in this line—you are trying to provide your children with food for growth, a new intellectual interest, one which cultivates gentleness, sympathy and reverence as well, and also one which secures wholesome hours in the open air.

Think how many sermons suited to childish comprehension are all around us waiting to be read "in the manuscripts of God." The wonderful apparatus of the spider and the instinct of the bee did not just *happen*—they are the work of the Creator. And through learning to understand the lower animals we do come to have a fuller appreciation of our own bodies—the mechanism of hand, eye and ear, all servants of the master, soul.

Another thought can be but briefly touched on here—the child who has known of the development of fish and frog from eggs, who has heard of the hatching of the tiny bird from his shell covering, who has played with the downy chickens, and who knows where the eggs come from, finds the answers to his searching questions later on but a fuller version of what he already knew, a simple, wholesome, matter-of-fact truth.

O you to whom the blessing of motherhood has come, learn to love all living creatures and to understand them as well as you may, then share this love and this understanding with the children whom God has given you. Remember, "He prayeth best who loveth best all things, both great and small." Provide your children with this never-failing resource. Dolls are sometimes provoking because they are so passive; you would rather have your little people in the fresh air than bending over story books, and even playmates have their faults. Your daughter may not follow the example of a certain small maiden of the writer's acquaintance, a lonely only child, who spent many happy mornings by the currant bushes, digging up earthworms to play with and putting them back in the ground to rest now and then. It was an unusual and rather uncanny pastime, but harmless and far preferable to her becoming intimate with rough child neighbors. There is nothing really demoralizing or iniquitous about an earthworm, you know. This same small maiden, now a woman grown, started in life physically handicapped, and ascribes a goodly portion of her present robust health to a carefully-fostered enthusiasm for moths and dragon flies.

Many have found strength and happiness in the beautiful school of out-of-doors, and more pupils are wanted in all grades. Dame Nature is Principal and gives especial attention to the development of backward or weakly children. The school is well lighted and ventilated and has had a long and successful career. Modern methods are followed, and the curriculum is always attractive, cultivating a taste for the pure and good and laying a foundation for the broadest culture. Pupils are given opportunities of witnessing the best and most wholesome en-

tertainments, including acrobatic feats by the Tumbling Beetles, pedestrian matches by the Walking Sticks, tight rope performances by the Spiders and the finest concerts in the world by the Bird Family. Tuition free. An unlimited number of mothers can obtain positions as cadet teachers and will be well paid for their work.

"Rank and File"

O undistinguished Dead!
Whom the bent covers, or the rock-strewn steep
Shows to the stars, for you I mourn—I weep,
O undistinguished Dead!

None knows your name.
Blackened and blurred in the wild battle's brunt,
Hotly you fell . . . with all your wounds in front—
This is your fame!

—*Austin Dobson.*

The Squirrels' Queer Home

BY KATHERINE G. HULBERT

Half of St. Mary's River belongs to Canada and half to the United States. If you are on the east side of the river you are in Canada, but if your boat should drift over to the western shore you would be in Michigan. St. Joseph's Island is on the Canadian side, so the flying squirrels who lived in the range light were the queen's subjects.

The range lights are big, red lanterns set up on tall poles and boxed in on three sides, so the light can only shine from the fourth. At night the wheelsmen on the vessels and steamers that ply up and down the river watch for them to steer by. But for them the boats would often get out of the deep channel and onto the dangerous rocks.

One spring day two bright eyes looked out of a hole among the roots of a hemlock tree, and glanced from side to side.

"My dear," called their owner, in a pleasantly squeaky voice, "I want you to come here and see what is happening." A minute later another pair of black eyes was gazing out into the sunshiny world.

"Do you see," began Mr. Flying Squirrel, impressively, folding his paws across his breast, "that spring has really come? Over by that maple is a spring beauty, blossomed out in pink and white, and do look at that adder-tongue leaf, actually beginning to uncurl!"

"O, I've known for days that it was time to think of moving," answered madam, with a frisk and an excited squeak. "The best summer places will all be taken if we lose much more time."

Mr. Squirrel looked at his wife approvingly. "Exactly what I meant to speak of. Come, let's go house-hunting." And the two set out together.

Somehow it was unusually hard to find a summer home that they could agree upon. One was too near the ground; boys and other hunting animals might find it. Another was too high; the little flying squirrels ought to have their first flying lessons from the nest, and from this pine tree crotch they might break their precious necks.

"Do look at that pretty red house!" exclaimed Mrs. Squirrel, as they decided that the pine tree would not do. "See how it shines! My dear, that is the very place."

"You have yet to learn that 'handsome is as handsome does,'" answered Mr. Squirrel. "However, there's no harm in looking at the place," and he went flying across from the tall pine to the shining red box, fifteen feet away, Mrs. Squirrel following. Flying squirrels do not have wings, but their broad, flat tails and furry skins which stretch from one leg to the other are almost as good, as long as they do not care to fly upward.

Mrs. Squirrel alighted beside her husband on the red glass roof of the lantern. A light was shining through, and it was just pleasantly warm.

"It's very different from any house I ever saw before," she said, scrambling down at the back, between the lantern and the box which held it. "Not another family on the island will have one like it. See, here's the place for the nest. We shall never suffer from cold here."

"That's so! Besides, it's at the top of a bare pole, which no one will ever think of climbing," and Mr. Squirrel rubbed his paws together in delight. The matter was decided then and there, and by night the furniture of pine needles had been moved in and this energetic couple went to bed tired but happy.

It was still in the early twilight that Mr. Squirrel woke with a spring from a dream of whole cheekfuls of glossy brown beechnuts.

"The house is moving! Get up, wife!" he squeaked in terror, and the couple leaped to the glass roof in front of them. Yes, they were going down, down. The red light was shining out brilliantly and showed a man standing on the ground below, pulling at some ropes.

"Come, wife, we must fly!" said Mr. Squirrel, and he gallantly waited to see that she reached the pine tree, at whose crotch they had looked that morning, before he went skimming across to the safety of its branches.

"Well, I swan!" exclaimed the man; "if there ain't a pair of flying squirrels made their nest in the signal light! That's as smart as anything I ever heard of." He put his hand back of the lantern, which he had pulled down that he might fill its lamp with oil, and felt about. "Yes, here's their nest. Well, ye needn't be scared of me, ye pretty things. I won't hurt ye," and he laughed as he looked toward the big pine, where the gray, furry creatures were trembling. His words were in a language they could not understand, but they knew his voice was kind, and they crawled up the trunk of the tree to watch him row away on the dim river.

"He put our house back where he found it," said Mrs. Squirrel, presently. "Do you think he meant he was sorry he disturbed us?"

"Yes, I do," said Mr. Squirrel, with conviction. "At any rate, we can fly again if he comes back. It's cold out here. Let's hurry into the house."

They slept in peace that night and the next one, but on the third their house moved down the pole again, and they fled once more to the neighboring pine. There was a boy with the man this time, and he seemed to know about the flying squirrels, for he said, as they flew across above his head:

"There they are, pa! Aren't they pretty? I wish they knew we wouldn't hurt them, so they'd stay in the box and let us see them near by."

Then the boy—whose name was Bert—went and stood under the pine tree and said friendly things to the two squirrels, so that by the time he and his father went away they had stopped trembling, and even came down the tree trunk a very little way. As the spring days went by and the man and his son came every second one to fill the lamp, they forgot to be afraid at all and would stay in the box when it was pulled down the pole and let themselves be smoothed and petted.

One day a young lady came to see them; there were two cunning, bright eyed baby squirrels in the nest then, and they were so pretty that she told a boy friend of hers about them when she was out sailing the next day, and showed him the range light. If she had been wise, she would have found out beforehand what that boy's views were about robbing nests.

The next evening she went with the light-keeper's son for another peep at the interesting little family, but when Bert pulled at the ropes and the box began moving down the pole no Mr. Squirrel or Madam flew lightly out, and no bright-eyed babies gave friendly squeaks as she looked down into the nest.

"Why, they've gone away!" the young lady exclaimed, in dismay. "I suppose the little ones have learned to fly, and so they've gone."

"No, they never learned to fly as soon as this," said Bert, in great indignation. "Somebody's found their nest and has carried them off. I wish I knew who it was, and I tell you I'd give him a shaking up. But I don't see who it could be, for I've never told any one but you and mother about them." The young lady looked startled.

"I'm so sorry, Bert," she said, repentantly. "I told Egbert Cowles yesterday. I never thought of such a thing as his taking them away."

"I'll go for him!" said Bert, fiercely. "I'll take you home, Miss Minnie, and then I'll get those squirrels. I won't have them cheated out of their home because we taught them to trust us." And he was as good as his word.

Can you imagine how glad that family of squirrels was to get home? They had been huddled up in Egbert Cowles's cloth cap, and then put into an ugly box, stared at and laughed at by strangers, given such things to eat as they had never seen before, teased and handled until their hearts beat so hard and fast that it seemed as though they would break.

"If you ever do such a thing again, I hope somebody'll turn you out of your home and abuse you," said Bert, angrily, to the boy who was proudly showing off his captives at the hotel.

"I didn't think of their caring. Here, take them back again if you want them," said the tall boy; and Bert hurried away and took a long row across the bay for the second time that night, pulled down the range light and gently put his little friends into their own nest. For a long time they were afraid even of him after that, but before the fall was over they had forgotten that unhappy time and stayed in their warm house until Christmas, when the river froze over, the last boat had passed down it and the range light went out for four months.

Closet and Altar

Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate. For gold is tried in the fire and acceptable men in the furnace of adversity. Believe in Him and He will help thee; order thy way aright and trust in Him.—*Jesus, Son of Sirach.*

The path of sorrow and that path alone
Leads to the land where sorrow is unknown.
No traveler ever reached this blest abode
Who found not thorns and briars in his road.
—*William Cowper.*

I saw that there was no other way for the afflicted children of God to take but to go to God with all their sorrows.—*David Brainerd.*

Blessed is the man who in the midst of trials is contented not to know. Not least among the heroes of the war were the men who were in the ships, listening for and obeying the commands of the officers, hearing the noise of battle and having more than a full share of its risks, but for whom, because they were deep down in the engine-room, there was none of the excitement of vision. Such must often be our Christian obedience, knowing but in part and yet obeying cheerfully in faith and patience and good assurance that the end is victory through Christ.

Dost thou well to be discontent when God has given thee the whole tree, with all the clusters of comfort growing on it, because He suffers the winds to blow down a few leaves?—*John Flavel.*

O Saviour, Christ, our woes dispel,
For some are sick and some are sad,
And some have never loved thee well,
And some have lost the love they had;
And none, O Lord, have perfect rest,
For none are wholly free from sin;
And they who fain would serve thee best,
Are conscious most of wrong within.
—*Henry Twells.*

Father of Mercies and God of all Comfort, nearest when most we need thee, thou hast torn and thou wilt heal, thou hast smitten and wilt bind up. The heart that is in anguish for fear of dearest loss, the soul that knoweth darkness for the light gone out, the life that sees no way for the guiding hand that faileth—these, O God, thou dost comfort, thou dost lighten, thou dost lead. In our afflictions let us see the shining of thy face, let us feel thy hand in tenderness leading unto thee, let us know thy heart suffering with our grief, yearning for our comforting, giving infinite love. And thus do thou, ever revealing thy great goodness, make us evermore truly children of God, able to comfort those that are in any affliction through the comfort wherewith we ourselves are comforted of God; and this we ask in the name of him who was himself perfected through suffering and intercedeth for us ever at the right hand of the Majesty on High, thy Son, Jesus Christ our Lord. Amen.

My Flower Bed

They promised me a flower bed
That should be truly mine,
Out in the garden by the wall,
Beneath the ivy vine.

The boxwood bush would have to stay;
The daily rosebush, too;
But for the rest they'd let me plant
Just what I chose to do.

Though not a daffodil was up
The garden smelled of spring,
And from the trees beyond the wall
I heard the blackbirds sing.

I worked there all the afternoon;
The sun shone warm and still.
I set it thick with flower seeds
And roots of daffodil.

And all the while I dug I planned
That when my flowers grew
I'd train them in a lovely bower,
And cut a window through.

When visitors drove out from town
I'd bring them there to see;
Perhaps I'd give them each some flowers,
And then how pleased they'd be!

But I forgot the bed for weeks,
And when I came at last,
The flowers all were choked and dead,
The weeds had grown so fast.
—*Katharine Pyle.*

Whence Kid Gloves Come

Is it true, as I have been told, that the manufacture of kid gloves involves cruelty to the animals whose skins are used? A. B. T.

We referred the above query to the Massachusetts Society for the Prevention of Cruelty to Animals. Vice-President Hill replies: "We have heard of no special cruelty in this connection" and sends these interesting facts from the *Chicago Record*:

Barefooted boys and hens form a curious partnership in the making of a pair of fine gloves. Thousands of dozens of hens' eggs are used in curing the hides, and thousands of boys are employed to work the skins in clear water by treading on them for several hours.

When a woman buys a pair of gloves she speaks of her purchase as "kids." If the clerk who sold her the "kid" gloves knew the secrets of the glove-making business, he might surprise his fair customer by telling her that those beautiful, soft, smooth-fitting "kid" gloves came from the shoulders and belly of a three-weeks'-old colt whose neck was slit on the plains of Russia, and whose tender hide was shipped with huge bundles of other colts' hides to France, where they were made up into "kid" gloves; or he might with equal regard to the truth tell her that those gloves in the other compartment once darted from tree to tree in South America on the back of a ring-tailed monkey. And, if he made the rounds of the store and could distinguish one skin from another, he could point out "kid" gloves made from the skins of kangaroos from Australia, lambs or sheep from Ohio or Spain or England, calves from India, muskrats from anywhere, musk oxen from China and other parts of Asia, rats, cats and Newfoundland puppies.

But the Russian colt, the four-footed baby from the plains where the Cossacks live, the colt from the steppes of Siberia, where horses are raised by the thousand, supplies the skins which are the favorites at present with the glovemakers. Experts say that the colt-skin makes a better, stronger, finer glove than real kidskin.

But, after all, the real kid, the lively infant of the goats which live in France, Switzerland, Spain and Italy, furnishes the choicest and most expensive gloves, and nearly 10,000,000 kids are sacrificed every year that women and men may cramp their hands in smooth, delicate hued gloves.

Mellin's Food

BRAIN development is dependent on bodily condition. A child will not develop mentally in a satisfactory manner if the bodily condition is poor.

Mellin's Food furnishes food which produces a satisfactory and healthy bodily condition; it also contains natural phosphatic salts, by which the brain is made active and strong. With Mellin's Food children the brain is not developed at the expense of the body, neither is the growing condition of the body neglected.

Mellin's Food and fresh milk nourishes the whole infant system and produces healthy, happy infants. It nourishes because Mellin's Food is entirely soluble and digestible, and because it contains the necessary nutritive elements in the proper proportions and in sufficient quantity; every particle of it does its work in nourishing and sustaining the infant system.

I have received the sample of Mellin's Food and also tried it, but it is nothing new to me to see the fine results it produces, as I brought up my children, all of them, five in number, on Mellin's Food, and am glad to recommend it to all mothers as an invaluable food for infants and invalids. Mrs. M. NEWMARK
245 E. 103 St., New York, N. Y.

I am sending you a picture of our baby Ruth, who we think is a pretty good specimen of a Mellin's Food baby. Until she was three weeks old she was very small and did not seem to gain at all. Then we commenced to give her your food, and she at once began to thrive, and has been perfectly healthy ever since. She is now ten months old. I certainly think that Mellin's Food saved her life and I can recommend it most highly. Mrs. C. P. AUSTIN
Gardiner, Maine

SEND A POSTAL FOR A FREE SAMPLE OF MELLIN'S FOOD

Mellin's Food Co., Boston, Mass.

Indigestibles

The outer covering or shell of grain is entirely indigestible, yet we see quantities of persons filling the delicate stomachs of children with oats in some form or whole wheat products. Not only is there little food in these preparations but there is a lot of positively detrimental stuff which irritates the stomach and impairs the digestion.

CREAM OF WHEAT

is composed of only the part of the grain useful as a food—it is palatable, nutritious, and digestible.

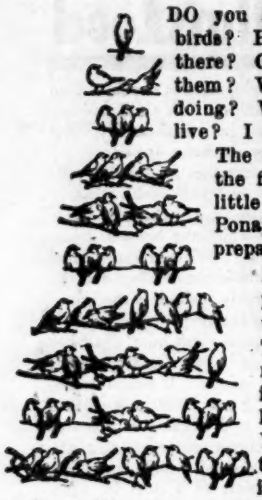
A series of gravures which we issue will interest you. They are really fine, and you get one with two packages of Cream of Wheat. Your grocer has them.

Cream of Wheat Co., Minneapolis, Minn.

Bon Ami

Cleans and polishes the house from kitchen to parlor, pots to statuary, paint to mirrors. It is the finest cleaner made and will not scratch.

The Conversation Corner



DO you see the little birds? How many are there? Can you count them? What are they doing? Where do they live? I will tell you. The picture is on the first page of a little primer in the Ponape language, prepared by Miss Palmer and printed last winter by Mr. Todd for the missionaries in the Caroline Islands. You know that these are in Micronesia in the Pacific Ocean, perhaps five or six thousand miles from San Francisco, and that they lately belonged to Spain. The Christian natives and their missionaries were cruelly treated by the Spanish authorities because they were Protestants, and at last the missionaries were driven away. But now that Germany has bought the Islands from Spain, our missionaries are beginning their work again, and the little primer is a part of it!

Opposite pages have the same picture, with the reading below it in English on one page and in Ponape on the other. The first picture is of a man (not a Micronesian, but an American—it might be D. F. himself!) running very fast, with satchel in hand, to catch the train. Under it is this, *Tan, ol, tan;* that is, *Run, man, run.* The next one is of a big cat, like the General or Kitty Clover, looking sharply at the young reader. *I nar kat o; I see the cat. Kat o kak nar ia? Can the cat see me?* Evidently Pussy Cat does not belong to those islands, else they would not need to give the English name. I notice farther along the picture of a rabbit, which is introduced as *rapit*, and his name as *Pun*. A doll in another picture is *toll*, showing that this familiar member of an American family is also a stranger in that island world. See a very interesting letter from Louise Wilson of Kusaie in the *Life and Light* for May about dolls sent by American children to their brown sisters in the Pacific, also about the *Morning Star* in *Missionary Herald* for May.

But you ask, What has this missionary primer for the children of savages on the other side of the globe to do with this week's Corner? Just this: having some bird letters in the Drawer, I looked for a suitable picture to go with them in Mr. Todd's printing office and found these birds, whose flight we have followed to the ends of the earth! If I knew any of those missionary teachers in the Carolines, I would ask them to write us how the children like the Boston primer, with the pictures of the birds and *kats* and *rapits* and *tolls*. But now for the Corner birds. The Jerseyman who promised (April 19) to report about the Martins, for whom he had prepared three tenements and whom he expected from the South about April 13, writes:

. . . Mr. Martin's family arrived Easter Sunday morning, April 15. We were very happy to see them. Two came the first day and they have been coming every day since. They have taken the three houses. The sparrows had already taken possession of two houses, but they had to pack up and look for other tenements. Very likely I shall find them in my garret blinds. The martins are singing this minute, a few feet from me on the second story porch. I am very glad they are satisfied with the new improvements made in their tenements. They are good company and many people call to see them.

New Jersey. C. W. C.

I suppose this landlord gets his rent in the pleasure of seeing his feathered tenants happy. Well, that is the best sort of happiness in life to see others happy—and help to make them so. This boy has the same spirit, or had last winter!

Dear Mr. Martin: I would like to be a Cornerer. I am eight years old. We have tied some pieces of meat on a tree for the birds. The chickadees came this morning to eat some of it. We call it the birds' restaurant.

Orange, Mass. JAMES K.

Dear Mr. Martin: I would like to be a Cornerer. I remember when you were at our house. I wish you could come again. We have a pair of canaries. They are very funny little things. They have been a whole month building a nest and now they have one egg. I think I am as proud as the birds. I will be eight years old next summer. Good-by from

Nashville, Tenn. MARTHA D.

I remember you, too, when I was at the Tennessee Exposition, also your two brothers and your little sister. But I thought you were only five years old—Oh, that was three years ago, which makes it just right! That bird picture gives us a lesson in addition.

. . . A week ago Saturday, after the rain, three of us started out at 6.30 with glasses to see the birds. They must have known we were coming, for they were all singing beautifully and showed themselves off to good advantage. There were robins galore, eating the fat worms, the dear little song sparrow, the red winged blackbird, clucking like a hen, the beautiful purple finch, with his canary-like song, a whole flock of goldfinches, still in winter dress, the junco, the wood thrush and, last but not least, the bluebirds. A pair of them let us watch them for a good five minutes. Such a brilliant blue—exactly like the plate in "Bird Neighbors." Yesterday morning, at the same hour we went again and saw in addition the chipping sparrow, another sort of sparrow and the yellow palm warbler. O yes, one other, the yellow-bellied woodpecker; he was a beauty and performed for us well.

Manchester-by-the-Sea, Mass. L. G. G.

And now Connecticut Valley responds to Cape Ann:

Dear Mr. Martin: The world is full of birds these days. I can scarcely walk across the fields without being tantalized by a dozen voices. One whose ears and heart have just been opened to bird-notes says she almost wishes to be deaf again, so many claimants rise at once for her bewildered attention. In such a case it is a satisfaction to hear the dear familiar voices we have always known—the robin's evening song, the song sparrow's "*bread, bread, bread, and a leetle cheese*" (as I learned from your Corner to translate it), or according to van Dyke's interpretation, "*sweet, sweet, sweet, very merry cheer!*"

There is another bird who talks about cheese, the little black throated green warbler just now visiting us on his way northward—I saw him yesterday flitting about on the lawn. His voice is rather soft, and often sounds far away when near at hand. A little wheezing sound is well represented by "*chéese, chéese, a little more chéese!*" His bright yellow head and black throat make him a handsome little fellow to watch. Flocks of the white-throated sparrow have been with us of late on the way to their summer homes. Across the St. Lawrence he is a favorite bird, and to his friends there he says, "*sweet, sweet, Cánada, Cánada, Cánada.*" But with us he is called the Peabody bird, always talking about "*old Sam Peabody, Peabody, Peabody,*" or giving advice in this form, "*sow wheat, Péverly, Péverly, Péverly.*" In each case the triplets of the song are represented, though at a distance they often seem to run together into a clean whistle. We are now eagerly waiting for the rollicking, inimitable bobolink!

Connecticut Valley. C. B. J.

To cap the climax the Despotic Foreman waxed eloquent, as I was reading my proof two days ago, with his account of a brown thrush solo heard near the Mystic Lakes; he and his companion dismounted from their wheels and listened enchanted to this charming singer. Cornerers, let us imitate these enthusiasts, and cultivate our ears!

P. S.—"Please add this much ———. D. F." While thinking what to put in, a little boy from a neighboring city comes into the office and says he saw a black-headed golden robin in his yard, pecking some leaves, to get worms. He wants me to go with him to a bird-store—and I am going!

Mr. Martin

Corner Scrap-Book

(For the Old Folks)

A SABBATH MORNING HYMN

Dear Mr. Martin: I have been a constant reader of *The Congregationalist* for nearly forty years, and am always interested in the Conversation Corner page. I would like to ask if any one can give me the first lines of a stanza ending with

> That at evening we may say,
> We have walked with God today.

Worcester, Mass.

Yes, *I* can! This is the first line, and you will find it in your hymn-book: "To thy temple I repair." It is a favorite "opening hymn" for Sabbath service. It is by Montgomery and in his works has the title, "For the morning of the Sabbath." The last verse is:

> From thy house when we return,
> Let our hearts within us burn;
> That at evening we may say—
> "We have walked with God today."

Ask your pastor to give it out next Sabbath!

"THE BOWER OF PRAYER"

This poem, whose authorship has been recently asked for in the "Corner," was written in 1821 by Thomas Ormsby, of Bradford, Vt. So says Rev. Dr. Silas McKeen in his history of that town. It is published there entire, prefaced by this note: "Written by Mr. Thomas Ormsby, a praying man, in 1821, when about to leave his retired homestead and favorite retreat for private devotion, to remove to another home, though not remote." Dr. McKeen says further: "Mr. Ormsby was by occupation a farmer, a man of decided Christian character, and withal quite a poet. He died at Bradford, May 21, 1824, in the 41st year of his age." Dr. McKeen was settled as pastor at Bradford in 1815, and died there in 1877. He knew Mr. Ormsby well and the circumstances under which the poem was written.

Newbury Center, Vt. F. P. W.

It will add a touch of tender interest to many hearts to know that Dr. McKeer, who has preserved the circumstances of this poem (published in the C. S. B. May 3), was father of "Miss McKeen and Miss Phœbe," so affectionately remembered by thousands of pupils all over the world.

L. H. M.

Christ's Estimate of Missions*

By Rev. A. E. Dunning

The Church of Christ sends his messengers to preach his gospel to the uttermost parts of the earth. Its deepest interest, its most difficult problems, its greatest triumphs are connected with missions. But its work in carrying them on is guided by the same principles which Christ set forth to the first missionaries he ever sent out. The number of them was twelve, the field about thirty miles by sixty, the language they used was their native tongue, the literature the Old Testament, already familiar to their hearers. The number of missionaries now is many thousands; their field is the world; they speak in many languages; printing presses scatter millions of leaves to aid them in spreading their message; they maintain hundreds of schools and colleges. What is Christ's estimate of this work, and how does he value it? We may learn from his acts and instructions that he regards certain things as essential, foremost of which are these:

1. *Carefully chosen leaders.* Jesus had already gathered a considerable number of disciples. No doubt they all wished to extend his influence, and he desired to accomplish his work as rapidly as possible. But he selected twelve only and gave them a distinct name, the most honored in Christian history [Luke 6: 13]. They differed widely from one another in training and character. Of the two Simons, one apparently had been habitually profane, if we may judge from his language afterwards under sudden stress of great temptation [Matt. 26: 74]. The other had been a member of a radical political party [Acts 5: 37], which finally brought about the destruction of Jerusalem. One had been a tax collector under appointment of the Roman government, of a class hated by such men as Simon the Zealot. Of the two Judases, one became a heartless traitor to his Lord, the other got the name Lebbeus, which means "the man of heart." Such contrasted characters were the founders of the one Church of Christ. On what principle could he have chosen them? Their differences led them again and again into strifes as heated as now occur in churches, but they learned to subordinate all differences to their passionate affection for their Master and their supreme devotion to his mission. No doubt he saw that this ruling choice was in them which would bring them to work in harmony to establish his kingdom. That still is the primal, though not the only, test of fitness for missionary work.

2 *Organization.* Christ sent his missionaries out in couples after he had taken them apart to some place on the shore of the lake, where they appear to have been encamped for some time while he taught them. He established thus the first Christian theological school. He defined their field [Matt. 10: 5, 6]. He directed their plans and limited the time of their labor [Matt. 10: 23]. He valued organization because he regarded it as necessary to success. His church is as necessary to the salvation of the world as he himself is. At first it was simply a school on the lake shore, without officers, rules or announced plans, but it has become Christ's Church, animated by his Spirit, and his followers usually will be found in it, because through it they can best spread his gospel through the world.

3. *Simple but intelligent preaching.* The apostles were instructed to repeat what Christ was teaching, and to do it in his spirit. Mark sums up his earlier message in a single sentence. No doubt it was imperfectly understood both by preachers and hearers. No doubt it suggested hopes which were never realized. But it set the multitude thinking, and prepared the way for further knowledge. The simplest preaching with that motive is not in vain.

4. *A well planned campaign.* The apostles were to begin with their own countrymen. Samaritans had received the gospel eagerly a short time before, but the time was not ripe to send the disciples into Samaria [Matt. 10: 5]. They were instructed to work in an orderly way, approaching first the lost sheep of the house of Israel. They did what Jesus did. They are doing the same thing now in China and India and Africa. He is with them, driving away sickness, banishing evil spirits, raising the spiritually dead.

The apostles were to give what they had to give as freely as Christ had given to them. Yet they were entitled to support while they worked, and Christ told them they would find it simply by going in his name and trusting the people. Conditions did not always warrant such confidence [Luke 22: 35, 36]. But it ought always to be safe for preachers of the gospel to trust the people in Christian communities to provide for them what is needful.

5. *Unselfish service for men and unfaltering faith in God.* They were to show their Master's disposition by their manners. "As ye enter into the house, salute it." The ordinary salutation was then, as now, the words which I have often heard in that land, "Peace be unto you." With the apostles it was no mere form of words. They let their peace come where it would be appreciated and withheld it from the unworthy. The best reward of Christian hospitality is the unselfish interest of guests who give their best thoughts, with unobtrusive sympathy, to bless the homes which receive them.

The apostles were to meet enemies made as cruel as wolves by their anger because their sins were rebuked. Ministers may expect such experiences now. They are as sheep in the midst of wolves, so far as self-defense is concerned. But though a sheep cannot fight much, he ought to know something about self protection and how to use aggressive force. Missionaries need to be shrewd observers, with wits quickened both by love to Christ and love to men. Without such capacity, well-meaning but unfit men have brought to disaster missionary enterprises which ought to have succeeded. Nor are young men the best judges of their own qualifications for particular kinds of service. Many men who believed they were divinely called to be missionaries have shown themselves conspicuous failures. Mission boards have sometimes made mistakes; but God is as likely to reveal to them whether or not a young candidate is fit for a position as to the young man himself; and unless he reveals to both parties the wisdom of the same course to be taken, it usually would not be wise to take it.

Those whom Christ sends to preach the gospel may trust him with perfect confidence, while they work in his spirit. They may renounce all responsibility for those who will not hear them. They need not worry about the form of their message, though they will use all their powers to make it effective [vs. 19, 20]. They may shake off the dust of their feet for a testimony to those communities which will not receive them. They may remit the sins of those who penitently offer themselves to be disciples of Christ [Matt. 18: 18; John 20: 23].

In these words of Christ to his chosen twelve going out on their first mission we see Christ's estimate of the gospel to be preached, of the people to be addressed and of the character of successful missionaries. Their chief characteristics, in his view, are implicit belief in his teaching, confidence in his power, the disposition to see what is best in the people but not to be deceived by them, and to trust those worthy to be trusted; their courteous bearing toward all, while they would not place themselves carelessly in the power of any; their expanding consciousness of the nature of the kingdom of God and of the infinite consequences of accepting or rejecting it.

* The Sunday School Lesson for June 3. Text, Matt. 9: 35-11: 1; Mark 6: 6-13; Luke 9: 1-6. International Lesson, The Twelve Sent Forth.

What Men and Women Say

God makes his great saints out of great sinners.—*Rev. P. T. Forsyth, D. D.*

The cross is the real measure of life. You either stumble over it to spiritual death or you rise on it to newness of life.—*Rev. P. T. Forsyth, D. D.*

Sunday school teaching is, of course, of the greatest value, but I look upon the Christian teaching of parents as infinitely better.—*Rev. Alex Maclaren, D. D.*

My journeys in Asia have given me some knowledge of the unchristianized Asiatic world. In those years I have become a convert to the necessity of missions, not by seeing the success of missions, but by seeing the misery of the unchristianized world. From the seaboard of Japan to those shady streams by which the Jewish exiles wept when they remembered Zion, and from the icy plateaus of northern Asia down to the equator, I have seen nothing but sorrow, sin and shame, of which we have not the remotest conception.—*Mrs. Isabella Bird Bishop.*

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Literature

A Great Discovery in Crete

For four years British explorers have been excavating in Crete at Cnosus, believed to be the site of the ancient capital, the seat of government of the great Cretan lawgiver, known in legend as Minos. Prof. A. J. Evans of Oxford is in charge of the work and recently has brought to light ruins which prove to be those of the Mycenæan palaces. The discovery will go far towards determining the actual plan and construction of the class of edifices represented, as to which there has been considerable dispute. This fact alone would render it memorable.

But the relics contained in this ruin are of greater importance than the ruin itself. Its chambers were found to contain "whole series of clay tablets, analogous to Babylonian, but with indigenous Cretan script, probably palace archives." There also is one full size fresco picture in brilliant colors of a girl in Mycenæan costume holding a vase. Hitherto the only examples of Mycenæan writing discovered have been single characters or hieroglyphics. It is regarded as probable by experts that these tables, when deciphered, will throw important light upon the history, and perhaps the origin, of the Mycenæan civilization, that of the age commonly believed to be portrayed in the poetry of Homer.

There is genuine enthusiasm among archæologists over this discovery, and some do not hesitate to rank it as equal in importance to any made by the late Dr. Schliemann in the Troad. Even if their sanguine anticipations do not prove to be fulfilled entirely, there is no doubt that an exceedingly valuable and interesting discovery has been made.

Mr. Moody

The Life of D. L. Moody,* by his son, W. R. Moody, is very satisfactory. It is like Moody himself, simple, direct, forcible, businesslike. If less profound in analysis and less finished in form than the biographies of some other great men, it is well done and perhaps all the better suited to its theme. It reveals the man as he was pictorially and effectively, with loyalest sympathy and admiration yet with nothing of fulsome praise. It is the fitting account and memorial of one of the noblest, most beautiful, holiest and most powerfully influential lives ever lived.

Without doubt Mr. Moody always will be regarded as one of the most eminent Christians in history. But the mighty power of his consecration is more generally accepted as a fact than thoroughly comprehended. And the romance of such a career hardly has begun to be appreciated as it deserves. The tremendous significance of sincere loyalty to Jesus Christ, of singleness of purpose, of tireless energy, of the training which service imparts, of the possibilities of development in the case of unpromising individuals, and of the almost incalculable, diversified and permanent fruitage of a single truly sanctified life—all this the volume suggests and emphasizes with a pungency similar to Moody's own, and the more tellingly because in the way of narration rather than exhortation.

The life of Mr. Moody is a fact, known to all the world and inexplicable excepting as a triumph of the gospel, a fact for which disbelievers in Christianity have to account. As a business man, teacher, preacher, evangelist, organizer, and in other ways, Moody touched life on many sides and always with one aim and one result. The secret of his power is simple, and, as he earnestly proclaimed, any one may have it. The volume in portraying his work so well continues it ably. These chapters would gratify him in their substance and their spirit could he read them. He illustrated his usual shrewd sense in selecting his biographer.

* F. H. Revell Co.

We need not detail here the outline of so familiar a career. The book is well-proportioned in plan and sufficiently full in particulars, although necessarily concise. It is written in a pleasant, popular style and is enjoyable throughout. Indeed, those who have not yet learned to sympathize with Moody's religion will find the book of engrossing interest and large importance as the story of a unique and world renowned leader of men. It is likely to win attention to Christ's invitations from many such who may take it up to study Mr. Moody merely as a sort of phenomenon.

It is illustrated abundantly and well. It will be a favorite in thousands of households.

Pioneering in the Northwest

The fascination of the story of our great Northwestern region increases as it is re called. Religion, trade and the mere love of adventure took men thither, and it became the battleground of the leading European nations. The destiny of the Indians was involved in the rivalries of the white invaders. Roman Catholicism vied with Protestantism for supremacy. Several different types of civilization contended for the mastery. This diversified struggle bred heroes on all sides. Men trained in courts, universities and camps found themselves well matched by men whose education had been only that of the backwoods or the primitive colony.

Mr. Charles Moore has retold the thrilling tale in his substantial volume, *The Northwest under Three Flags*,* and has told it well. He has made diligent study of the papers of the historian Parkman and of official documents of many sorts and his narrative is well balanced and judicial. At the same time it glows with interest. It is strikingly successful in picturing the personality of the men who in turn helped to shape the destiny of the region —Marquette, La Salle, Pontiac, Gladwin, Clark, Boone, St. Clair, etc.

Expansion in the direction of the Northwest was inevitable, and the great issue was what its character should be. France was the pioneer nation in exploration and possession, and Spain reached up from the far South until her claims touched those of France. England proved stronger than either or both, but in time England also had to withdraw before the makers of the American republic, who also became the makers of the Northwest. It is a great merit of this history that it makes the main course of events, the great movement of history of which the Northwest was the scene, so plain. There is no lack of details but they never blur the outline of the progress of contending policies, and the reader gains an intelligible, enjoyable and evidently trustworthy bird's-eye view of the whole subject.

The Messiah in the Old Testament

How and how far does the Old Testament foreshadow Christ? Prof. G. S. Goodspeed's answer is found in his volume, *Israel's Messianic Hope*.† Selecting the historical method of investigation, he studies the Old Testament statements to ascertain what they meant to those by whom they were made and those by whom they were heard. The Old Testament times are divided into nine periods and in the case of each are considered successively the character of the material, the historical situation, the passages bearing upon the theme, and the nature and extent of the preparation for the coming of a Messiah exhibited in that period.

In other words, the Messianic ideals in Israel's literature are studied from a particular point of view. There are found to exist a general conception of man, at first ideal and then fallen; a conception of the nation and its career, the people of God, the center of light, at first noble and victorious, later sinning and under penalty, but at last penitent, restored and consecrated; a conception of the institutions of the national life, the priest, the prophet, the king, the judge; and, finally, the conception of an individual, an ideal, although humble, hero, deliverer and proclaimer of Jehovah to the world, the Messiah.

It is shown with clearness that Messianic prophecy is not external to the Old Testament but its very "essence and life," and that it links Old and New Testaments together indissolubly. The author seems to rank among progressive, yet not radical or rash, Biblical students, and in scholarship and spirit alike his book deserves hearty appreciation.

* Harper's. $2.50. $4. † Macmillan. $1.50.

Religious

In *The Mind of Tennyson* Prof. E. H. Sneath offers himself as an interpreter of the poet's beliefs about God, freedom and immortality, and proves himself alike competent and agreeable. Without falling into pedantry, he offers a careful, comprehensive study and its results, and abundantly confirms faith in Tennyson's loyalty to God and to the great truths named. Nor was this attitude of loyalty blindly or casually adopted. It was the outcome of honest doubt and laborious, prolonged and profound reflection. But when attained its result was enduring peace. The volume is interesting as a literary and religious study and will confirm Christian faith. [Scribners. $1.25.]

Prof. J. S. Riggs's *History of the Jewish People* covers the Maccabean and Roman periods and is a volume in the Historical Series for Bible Students. It supplies an orderly and readily followed outline of the history of a period not so generally familiar as those before or after it. It is learned but not technical and, in spite of necessary condensation, is eminently interesting. The stern and persistent but vain struggle of the Jews to uphold their political and religious ideals is one of the most dramatic and instructive episodes in human history, and it never has been described better, in brief compass, than in these pages. The book is a useful aid to the intelligent understanding of the conditions of the New Testament times. [Scribners. $1.25.]

It is a considerable task to controvert the nebular hypothesis. But this is attempted by Mr. A. G. Jennings in *The Earth and the World, How Formed?* He claims that God created our world directly and in six of our days. His fundamental objection to the nebular hypothesis is that it excludes divine action in creation. This seems an unwarrantable assumption and will not be granted. He also holds the deluge to have been universal. His discussion of these and kindred themes is reverent, ingenious and interesting. But it has not convinced us. [Revell Co. $1.25.]

Several Recent Novels

Another Revolutionary story, dealing chiefly with New York and London, is *Philip Winwood*, by R. N. Stephens. It shows how the historic struggle divided households and developed character. It is highly dramatic and, although human folly, frailty and sin form a perhaps needlessly pronounced background, it exalts integrity and nobility of life effectively. It is written with skill as well as power and is exceedingly interesting. [L. C. Page & Co. $1.50.]

The England and France of the first quarter of the eighteenth century are the scene of *A Kent Squire*, by F. W. Hayes. The plot introduces eminent personages in each nation and deals largely with political intrigues and wars and with historic characters prominently concerned. It is much too long and far from sufficiently clear. But as a novel of love and adventure which also probably reproduces with considerable faithfulness the social and political atmosphere of the period, it is well worth being read. In spite of the difficulty of keeping all its intertwined threads distinctly in mind, it has plenty of interest. [F. M. Lupton Co.]

The Grip of Honor, by Rev. C. T. Brady, is another Revolutionary story. In his familiar breezy manner the author leads up to and deals with the famous victory of John Paul

Jones in the *Bon Homme Richard* over the *Serapis*. A romantic love affair forms the body of the book, and it is a thrilling story, upholding a high ideal. There is not a dull page in it. [Scribners. $1.50.]

The Soul and the Hammer, by Lina B. Davidson, is a serious novel, dealing with profound emotions and grave problems, and portraying the development of lofty qualities through trial and suffering. Although less entertaining than strenuous, it is pitched upon a high key and many will find it alike enjoyable and helpful. [G. A. S. Wieners. $1.25.]

Mr. W. O. Partridge's story, *The Angel in Clay*, treats of the world of art, and the weakness and folly of its hero furnish its outline. It is noble in purpose and spirit but by no means engrossing. [Putnams. $1.25.]

Miscellaneous

Probably no other living American possesses as large a knowledge, drawn from experience, of our successive political campaigns as Col. A. K. McClure, of Philadelphia, editor of the *Times*. He has embodied the substance of it in a book, *Our Presidents, How We Make Them*, which not only the student of politics but the average citizen will value. It describes every campaign in our national history, explaining the characters of parties, the natures and aims of policies, the methods, the candidates, the nominations, the elections and the results. Abundant statistics are furnished and the volume will be permanently useful for reference. There is considerable portrayal of personality, and an occasional anecdote occurs, although the volume naturally offers information rather than entertainment. Portraits of the successive presidents are supplied. Specially interesting passages are the account of Lincoln's famous trip from Harrisburg to Washington and of Mrs. Kate Chase Sprague's supposed defeat of Tilden's claim to the presidency in 1877, in return for his defeat of her father in the Democratic convention of 1868. The disgraceful political corruption of the Hayes-Tilden campaign is described frankly. But Colonel McClure believes, we are glad to note, that there is far less such evil in our politics now than formerly. [Harpers. $2.00.]

The late Dr. David A. Wells was an authority on economic matters and his views and writings have long been familiar. His decease prevented his completion of his latest work, *The Theory and Practice of Taxation*, but he wrote most of it and sketched out the balance. Indeed, some of it has been published before. It has been completed and edited by Mr. W. C. Ford. It is a masterly exposition of the nature, purpose, methods and results of taxation in our own and other countries, historical, critical and suggestive. It is a treasury of information. It explains the difficulties of imposing and adjusting taxes fairly and shows the great need of reform in our own land. The unfairness of progressive taxation, so-called, the unrighteous oppressiveness of double taxation, the folly and comparative fruitlessness of the unscientific methods frequently used, and especially in vogue in this state, and the general disregard of the opinions of expert students and financiers in shaping legislation—on these and similar points his warning words should have general heed. He is not an advocate of the single tax theory, seeing many practical obstacles to its success. The volume is comprehensive, wise, temperate and enlightening. [Appleton. $2.00.]

Rev. P. T. Magan's *Peril of the Republic* is an argument and appeal by an earnest anti-imperialist and probably, we are led by some chapters to infer, a Second Adventist. If his premises could be granted his conclusions would be easier of acceptance. But we do not see how they can be. The spirit of the work is more admirable than its logic. The author foresees a great world-crisis before long, and seems to regard Asia Minor as destined to be the scene of the battle of Armageddore. [Revell Co. $1.00.]

Notes

Dr. W. E. Barton has another novel in press. Its title is Pine Knot.

Miss Mary E. Wilkins has just started on her first journey to Europe.

Dr. W. Robertson Nicoll calls Mr. W. B. Yeats the best of England's younger poets.

The late Mrs. Jennie M. Drinkwater Conklin not only was a voluminous writer of books for girls but also originated the Shut-in Society, an organization for mutual correspondence and cheer by invalids confined to the house.

Three poems by Mr. Huxley, the scientist, have been discovered in a volume of poems by Henrietta Huxley. They were written in his later life, and reveal a poetic taste and ability not commonly known to have been possessed by him.

Additions arranged for to the attractive series of Beacon Biographies are volumes by Prof. G. R. Carpenter on Longfellow, Prof. Richard Burton on Whittier, Henry D. Sedgwick, Jr., on Father Hecker, and Prof. John Trowbridge on Prof. S. F. B. Morse.

The author of A Friend of Cæsar, a novel which the Macmillans have in press, is Mr. William Stearns Davis, son of Rev. W. V. W. Davis of Pittsfield, Mass., and a grandson of President Stearns, formerly of Amherst College. It is described as a remarkably able book.

The statement that the late Daniel S. Ford left the entire plant of the *Youth's Companion* to the Boston Baptist Social Union is not true. Everything was left to his partners except the building. That was given to the Union but will continue to be used by the *Companion*.

Mudie's famous circulating library in London has just been condemned to pay $500 for circulating a book containing a libel. It seems as if the author, publisher, or both, should have been fined, rather than the library, whose managers cannot be expected to read through every book on their shelves.

A special feature of value in the war correspondence of the late Archibald Forbes was the intelligent appreciation of military movements and affairs. He not only had been a university man but also had served for a time in the army, so that he had an advantage over most of his fellow-correspondents.

The sale of the Peel heirlooms in London last week brought $312,500. Prices averaged high, excepting for engravings. The famous pair of Genoese portraits, by Van Dyck, brought $24,250, more than twelve times what Sir Robert Peel gave for them. Chantrey's bust of Scott was one of the features of the sale.

The New Books

LIFE AND TEACHINGS OF JESUS. By H. L. Willett. pp. 163. THE PROPHETS OF ISRAEL. By H. L. Willett. pp. 156. Fleming H. Revell Co. Each 35 cents.
Two volumes of the Bethany Christian Endeavor Reading Courses. Very valuable practical helps for Biblical study.

THE LIFE OF JESUS OF NAZARETH. By Rush Rhees. pp. 319. Charles Scribner's Sons. $1.25.

THE MIND OF TENNYSON. By E. H. Sneath, Ph. D. Charles Scribner's Sons. $1.25.

THE EARTH AND THE WORLD, HOW FORMED? By A. G. Jennings. pp. 296. F. H. Revell Co. $1.25.

BIOGRAPHICAL

CRANMER AND THE ENGLISH REFORMATION. By A. D. Inness. pp. 199. Charles Scribner's Sons. $1.25.
A temperate, scholarly, graphic study of the man and his time. One of the series of The World's Epoch Makers. The author discriminates carefully between the larger and the narrower senses of the words Protestant and Catholic, pointing out that the properly contrasted terms are Romanist and Protestant, Puritan and Catholic.

THE LIFE OF SAMUEL JOHNSON, LL. D. By James Boswell, Esq. 3 vols. pp. 533, 470, 522. Macmillan Co. Each $1.50.
Belongs to the Library of English Classics. A reprint of Mr. Mowbray Morris's edition for the Globe Series in 1893. Printed very clearly and handsomely. Although the three volumes are of considerable size they are very light in weight and easy to hold. It should be a favorite library edition.

GEORGE WASHINGTON. By Woodrow Wilson. pp. 333. Harper & Bros.

MY MOTHER'S JOURNALS. Edited by Katharine Hilliard. pp. 320. G. H. Ellis. $2.00.

STORIES

WILDFELL HALL. By Anne Brontë. pp. 502. Harper & Bros. $1.75.
In the new Haworth edition.

THE MONK AND THE DANCER. By A. C. Smith. pp. 241. Charles Scribner's Sons. $1.50.
Several short stories republished from the magazines. Unusually vigorous and vivid.

A DIFFICULT PROBLEM. By A. K. Green. pp. 344. F. M. Lupton Co. $1.25.

THE FARRINGDONS. By Ellen T. Fowler. pp. 367. D. Appleton & Co. $1.50.

UNLEAVENED BREAD. By Robert Grant. pp. 431. Charles Scribner's Sons. $1.50.

THE GARDEN OF EDEN. By Blanche W. Howard. pp. 444. Charles Scribner's Sons. $1.50.

EDUCATIONAL

THOUGHTS AND EXPERIENCES IN AND OUT OF SCHOOL. By J. B. Peaslee, LL. B., Ph. D. pp. 396. Curts & Jennings. $1.50.
The author has been a teacher of experience and repute and also superintendent of schools in Cincinnati. His book is a miscellaneous collection of addresses, suggestions, letters, verses, etc. It also contains an interesting account of the origin of school Arbor Day. It is illustrated.

EDUCATIONAL AIMS AND METHODS. By Sir Joshua Fitch, LL. D. pp. 448. Macmillan Co. $1.25.

MISCELLANEOUS

THE WAYS OF MEN. By Eliot Gregory. pp. 283. Charles Scribner's Sons. $1.50.
A volume of essays. Not specially profound but shrewd and often piquant. Entertaining and also suggestive in some useful practical directions.

A HISTORY OF POLITICS. By Edward Jenks. pp. 175. Macmillan Co. 40 cents.
One of the Temple Primers. Comprehensive, concise, scholarly and printed tastefully.

ELEMENTS OF ETHICS. By N. K. Davis, Ph. D., LL. D. pp. 294. Silver, Burdett & Co. $1.60.
Very clear and serviceable. Elementary yet sufficiently systematic and complete. Admirable alike in spirit and method.

JOHN PLOUGHMAN'S PICTURES. By C. H. Spurgeon. pp. 123. F. H. Revell Co. 35 cents.
A companion book to John Ploughman's Talk, by the same author. Simple, homely and telling.

OUR PRESIDENTS AND HOW WE MAKE THEM. By A. K. McClure. pp. 418. Harper & Bros. $2.00.

THE PERIL OF THE REPUBLIC. By P. T. Magan. pp. 196. F. H. Revell Co. $1.00.

Congregationalism—Not Independency

The name "Independents" belongs to an era of persecution and oppression which happily has passed away. It was natural that in a fiercely polemical and persecuting age our fathers should have defined their position by such words—*negative* words, both of them—as "nonconformity" and "independency." They were brave words of protest.

But Congregationalism has entered upon a new stage of its existence, and is now surrounded by new conditions. It does not stand in any necessary relation of refusal and protest towards other churches. Its principles would remain, and would have need to be stated and defended, were there neither Anglican nor Presbyterian churches from which for it to be separate. So long as we can maintain the liberty of the individual conscience—so long as we leave our churches free from those rigid definitions of faith which are, by other churches, supposed to be necessary as guardians of the church's orthodoxy—we have no need to use words which imply separateness from other churches.

And the feeling is steadily and strongly growing amongst us that, as other churches have consented to learn from us to relax the stringency of "subscription," and to give fuller play to the principle of individual and ecclesiastical freedom, so we may well allow ourselves to learn something from *them*—something of the value of a corporate unity and of a closer fellowship.—*The Australian Independent.*

Christ's Valuation of Men

In his Life of Christ now running in *McClure's*, Dr. John Watson (Ian Maclaren) is depicting graphically and sympathetically typical experiences and scenes in the earthly career of our Lord. In the May number of the magazine he treats of his attitude toward social outcasts, saying of it as follows:

What Jesus implicitly denied at every turn—by his teaching and his death—was that there should or will be any necessary or final waste in humanity. Just as the progress of science is marked by the recovery or utilization of what was thought to be worthless stuff, so that out of what is most unsightly is now brought fair colors, so Jesus proposed to make lovely saints out of these forsaken sinners. As a great spiritual inventor, Jesus moved among the residuum of his day, with quick eye and hopeful heart, touching and handling it with deftness and understanding. Nothing of God's human work must be counted worthless; in the end, nothing of it will be flung away. Lost is a word with two meanings: with the Pharisees it was a description—cast away; with Jesus it was a prophecy—going to be found.

The Master was persuaded that a sinner was *miserable*, and the very idea was strange and almost diverting to a Pharisee. It seemed to him that the sinners were entirely happy after their kind, because they were often rich, and had a certain power, and gave feasts and lived riotously. Perhaps there were days when the saints regarded the sinners with envy because of "the roses and raptures of vice." Jesus, who knew all men and had ever his hand on their pulse, saw beneath the poor show of gayety and the mask of bravado. He knew the self reproach and sated disgust, the bitter remorse and wistful regrets of the sinner. According to the Master, the sinners were hungry and thirsty, laboring and heavy-laden, vagrants of the highways and hedges, a set of despairing miserables. They were as a sheep which, either through willfulness or foolishness, has wandered from the flock and has lost its way, and is far from the fold, rushing hither and thither, torn and bleeding, palpitating and terrified.

The Master also believed firmly that the sinner was *precious;* and neither had this occurred to a Pharisee. The value of such a woman as washed Jesus' feet seemed less than nothing: she was a disgrace and a snare, an ulcer eating into the very vitals of society. She was a sad tragedy, with her degraded beauty and gay attire—a woman ruined, a woman ruining. Was she not also a soul made in the divine image and intended for high ends—a coin which had passed through many unholy hands, and now lay in the mire? She was still silver, and had on her the traces of her origin. What a wealth of passionate love and unreserved devotion was running to waste in this life! Now this piece of good money shall be laid out to usury, when the eyes wherewith she tempted men's hearts to destruction shall shed tears on the Master's feet, and the hair wherewith she ensnared men's lives shall wipe them dry.

And the Master dared to think that every sinner who had gone astray was *missed* of God. It might seem that amid the multitude of his creatures one less counted for nothing; but if any Pharisee thought so, he did not know the minuteness and the breadth of the divine Love. It had no forgetfulness: it made no omissions. As a bookman will discover in the dark the absence of a tiny volume, as a gardener will mark the empty place where a plant has been once, as a workman looks in vain for the tool among many his hand desires, so does the divine Love have in constant remembrance him who is lost, and will not rest till he be restored.

A Fine Outline of Mission Study

The new course in mission study now being carried out at Hartford Theological Seminary consists of twelve lessons on the work of the American Board in its twenty missions. The course is popular rather than exhaustive, designed to bring out continual points for further individual study, and yet give a general knowledge of the world field of the board. The material used is largely the publications of the American Board. The time given to each country studied is proportioned to its size and importance, but the whole field is covered in the above number of lessons.

The idea back of the scheme is the desire to obtain specific knowledge of the work and workers of the Board of the Congregational denomination, and it presupposes knowledge of missions in general. Recognizing the present day emphasis upon the missionary pastor as being equal in importance to the missionary himself, the effort is to acquire not only interest in the general subject of missions, but accurate knowledge of the work of the board to which Congregational support is given, to become as familiar with the names and histories of the great founders and present missionary workers, as with other important ones in church history; to be fitted to read, study and preach missions in such intelligent way as to provoke like interest in the churches.

The practical success of the course has been demonstrated at Hartford by exceptional interest and numbers, necessitating additional classes and three separate demands upon the board for materials. Secretary Barton pronounces it the only plan of the kind being carried out in any institution in the country, and in expressing his interest adds: "There is no doubt that the work ought to be done in every theological seminary of the country of every denomination."

The general testimony from those in the work as to the great value of this course in missions is its unifying effect on missionary knowledge already gained. It relates the different missionary fields to each other as parts of one great field—the world. While pre-eminently adapted for study classes in the seminaries, it is a question if it might not be equally valuable in college classes and even in the churches as a foundation course in missions upon which to build.

The outline as used at Hartford is given below. Though not better, and in point of fact following somewhat the suggestions of the admirable outlines given for like purpose in the books of Harlan P. Beach, it proves more manageable in the less exhaustive work intended in this course.

THE MISSIONS OF THE AMERICAN BOARD

LESSON I. *Geography:* Location of Board missions (see map); name principal stations; the peoples, races, population, languages, religions.

LESSON II. *Beginnings:* Location and date of first stations; learn names of first missionaries (sketch of their lives). *Inauguration of Work:* Political and social conditions of field; translation of the Bible and publication work; first converts and churches; beginnings of educational work.

LESSON III. *Present Forces at Work:* Present workers; names, sketches of most prominent; educational work, character, aims and efficiency: (1) names and location of colleges, faculty, size, importance; (2) name and locations of boarding schools, a short sketch; (3) village schools and kindergartens, number and importance; native forces: (1) preachers, evangelists, Bible workers, cost of maintenance; (2) self-support, missionary enterprise; Christian literature; rescue agencies; medical work: (1) numbers and names of medical workers; (2) dispensaries, hospitals, opium refuges, etc.; (3) Need and efficiency.

LESSON IV. *Miscellaneous:* Obstacles: (1) opposition and persecution; (2) language, climate, environment; woman's work, its sphere and efficiency; influence of Board's educational and religious work—political, social, economic, personal; special problems and needs of the field; statistics of growth for past year.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, June 3-9. How to Be a Good Neighbor. Luke 10: 25-37.

Example is always better than precept, and a single flesh and blood illustration of neighborliness is worth more than tons of counsel or abstract reasoning on the subject. I am writing in the home of my childhood, whence I can look in either direction and call to mind more than one splendid type of the good neighbor—men and women, whose kindly interest and constant sympathy affected for the better our home life in a hundred practical ways. Happy the man whose memories of earlier years include not alone the tender and self-denying ministrations of devoted parents, brothers and sisters, but the genial presence and thoughtful service of a few good neighbors. Happy, too, as many of us can testify from experience, the person whose later years are set in a neighborly community, where the sorrows and the joys of one home are not unmarked beneath adjoining roofs.

With such examples of neighborliness we shall not find it hard to define the qualities of which it is the expression. First, negatively, by declaring what the good neighbor is not. Certainly he is not inquisitive, nor meddlesome. He does not watch your chimney to learn exactly when you arise each morning. He does not keep a minute tally of the comers and goers at your door. He does not pry into your private affairs. He does not gossip with others about you or yours.

What sort of a man is he positively? Tactful to discern ways of lending a hand when the load is heavy; generous to share a luxury, a comfort, aye, even the very necessaries of life, as those familiar with the neighborliness among the very poor can tell us; considerate and stanchly loyal when others are critical and censorious.

To be a good neighbor means all this, and the application of it all to distinctively Christian service is plain. The providence of God puts us in neighborly relations in our offices, our school life, our clubs, our journeys. Without intruding upon others or becoming meddlesome, we can be their good Samaritans spiritually. We can open our eyes and see what they need, our purses and relieve their destitution, our hearts and comfort them. If we are swayed with Christ's own passion for helpfulness, we need not fear that we shall blunder. Old Father Vassar once approached a very worldly woman on the subject of her soul's salvation. At the dinner table that evening, as she related the interview to her husband, he said, "Why didn't you tell him to go about his business?" "Husband, if you had been there you would have thought that he was about his business." If we make it our Christian business to be helpful, to be neighborly, other souls will rise up and bless us, just as we today thank God for the good neighbors who have touched our lives.

The Church Prayer Meeting

Topic, May 27-June 2. The Glory of Heroic Service. Acts 7: 54-60; 2 Cor. 11: 21-30; Rev. 7: 9-17.

Proves power of high ideals. Inspires others. Exalts individual character.

[See prayer meeting editorial.]

The Congregationalist's Indian Famine Relief Fund

We are glad to announce that in response to our request in our issue of May 10 for $1,000 with which to put an addition on the school building at Ahmednagar, a generous New Hampshire friend has pledged $500. Let us hope that the other $500 will speedily be at hand. Certainly in no other way can the same amount of money be used to serve better two important ends, the immediate relief for famine sufferers by giving them work for their willing hands, and the permanent care and education of orphans, so large a number of whom are in great destitution. Among the letters received last week by the American Board was one containing $5 for orphan relief, the writer saying that he was glad to think that one particular child might be kept alive by his contribution because he could pray especially for that one that while its body was being cared for it might also come to know and love Christ. A considerable amount has been received particularly for orphan relief, including $10 from an anonymous giver signing himself Appeal. These sums for orphan relief will be acknowledged in detail in the *Missionary Herald*. Send all contributions to *Frank H. Wiggin, Treasurer American Board, 14 Beacon Street, Boston*, marking them "For The Congregationalist's Indian Famine Relief Fund."

Eastwood Cong. Ch., Columbus, O., $35.10
Eastwood Cong. Ch., Ladies' Miss. Soc., Columbus, O., 10.
A. L. Cady, 1st Cong. Ch., Brockton, 15.
Thro' *Advance-Journal*,
Camden, N. Y., 21.
M. L. Crossett, Boston, 5.
E. H. W., Boston, 1.50
West Lima Cong. Ch., Lima, O., 3.16
Canada Cong. For. Miss. Soc., 300.
W. S. Winsor, Wellesley, 1.
J. B. W., New London, Ct., 5.
Cong. Friends, Kennebunkport, Me., 25.
Katherine M. Piper, Ashby, 5.
Friend, Hartford, Ct., 1.
Mrs. F. G. Howes, Ashfield, 1.
Forest Ave. Cong. Ch., Add'l, New York city, 2.50
Friend, .50
Friend, Litchfield, Ct., 5.
Anna R. Cummings, Albany, Me., 3.
Pilgrim Cong. S. S., Add'l, Pomona, Cal., 5.10
Second Cong. Ch., Hartford, Ct., 50.
Second Cong. S. S., " " 25.
Mrs. W. R. Thorsen, Manistee, Mich., 15.
First Cong. Ch., Allegheny, Pa., 11.42
First Cong. Ch., Melbourne, Fla., 11.40
Mrs. Candace Ayer, St. Johnsbury Center, Vt., 1.
Cong. Ch., " " " 6.75
Friends, 1st Cong. Ch., Mason City, Io., 7.
Y. P. S. C. E., S. Hadley, 5.
Cong. S. S., Add'l, Hillsum, N. H., 5.90
Chas. Bond, Philadelphia, Pa., 15.
W. J. Wiest, Shamokin, Pa., 1.
Y. P. S. C. E., E. Sullivan, N. H., 2.
J. A. Thompson, Ellington, Ct., 40.
Friend, Saco, Me., 1.
Edward Lyons, Peace Dale, R. I., 1.
Mabel S. & Abbott S. Thompson, Ellington, Ct., 10.
Edwin Taylor, Ashland, N. H., 5.
A. G. Warren, Wakefield, 1.
J. L. H., Rockland, Me., 2.
Cong. Ch., Add'l, Edgartown, 5.
Glen dale S. S., Easthampton, 5.
Members First Cong. Ch., Add'l, Easthampton, 1.
Cong. Ch., Big Rapids, Mich., 3.
Ministering Children's League, Westfield, N. J., 3.
Member, 1st Cong. Ch., Everett, Wn., 5.
C. E. Soc. 1st Cong. Ch., Denver, Col., 10.
Mrs. A. M. MacDonald, Jacksonville, Fla., 1.
Jakob Josie, Oregon City, Ore., 3.
Plymouth Cong. Ch., Belmont, 4.
Friend, Montpelier, Vt., 3.
Canton Cong. Ch., Baltimore, Md., 2.
C. E. Peck, St. Johnsbury, Vt., 5.
Geo. H. Pratt, Charlemont, 6.50
Children & Others, Hanover, N. H., 5.
Edwards Ch., Saxonville, 1.
Cong. Ch., Cowles, Neb., 8.
Park Cong. Ch., Berkeley, Cal., 14.
Emily M. Alling, New Haven, Ct., 2.50
C. T. Robinson, Brunswick, Me., 5.
Mrs. J. L. Sargent, Dracut, 5.
A. B. C., Colorado Springs, Col., 5.
Mrs. W. Wheeler, Cong. Ch., Fairmont, Neb., 25.
C. S. Chandler, Cong. Ch., Fairmont, Neb., 5.
Carrie Dewey, Cong. Ch., Fairmont, Neb., 1.50
W. A. Dewey, Cong. Ch., Fairmont, Neb., 1.
C. A. Davis, Cong. Ch., " " 2.50
Cong. Ch., Lodi, Cal., 15.
H. B. W., New York city, 25.
Cong. Ch., Ledyard, Ct., 3.61
Cong. Ch., Ortonville, Minn., 23.60
M. P. R. and F. F. R., Boston, 5.
M. R., Boston, 5.
Cong. Ch. Snohomish, Wn., 14.25
Friend, Santa Barbara, Cal., 5.
Cong. Ch., Westford, Vt., 16.85
First Cong. Ch., Litchfield, Ct., 74.26
Second Cong. S. S., Winsted, Ct., 30.38
Miss Shattuck, Hatfield, 1.
M. F. Sanderson, N. Hadley, 1.
Mrs. Sandbrook's S. S. Class, Salmon Falls, N. H., 2.
Cong. Ch., Solon, Me., 5.65
Mary C. Farnham, Newton Center, 2.
Edward Cowles, Kensington, Ct., 5.
C. E. Soc. & Friends, Union Cong. Ch., N. Reading, 7.50
C. E. Soc., Academy Ave. Cong. Ch., Providence, R. I., 3.
Cong. Ch., Pittsville, Wis., 5.
Friends, Turner, Me., $1.25
Cong. Ch., Laconia, N. H., 52.
Highland Jun. C. E. Soc., Providence, R. I., 5.
Julia C. Weston, Dalton, 25.
Rev. H. P. Page, New Britain, Ct., 2.
T. L. B., Williamsburg, 2.
Friend, N. Leominster, 1.
Sixth St. Cong. S. S., Auburn, Me., 5.
Howard Ave. Cong. Ch., New Haven, Ct., 7.50
Cong. Ch., Pepperell, 26.08
Woman's Home Miss. Union of Vt., .25
Mrs. L. Eldred, Quissett, 1.
Jun. C. E. Soc., First Cong. Ch., Lebanon, N. H., 8.
Mrs. L. P. Croston, Standish, Me., 5.
Jas. Y. Black, Akron, O., 5.
Mrs. Frank Whitney, Standish, Me., 1.
Bethany Cong. Ch., N. Cohasset, 6.36
F. M. Smith, Hartford, Ct., 5.
Cong. S. S., Barrington, R. I., 20.
W. C. Jager, St. Louis, Mo., 10.
Plymouth Cong. Ch., Prim. Dept., Des Moines, Io., 3.23
Cong. Ch., Add'l, Burlington, Io., 6.
First Cong. Ch., Cambria, N. Y., 8.
Mrs. E. D. Morse, St. Johnsbury, Vt., 5.
Thro' W. B. M. I., 257.62
Friend, Dorchester, .10
Cong. Ch., Add'l, Reading, .50
Belleville Parish Visitor Fund, Newburyport, 18.25
East Cong. Ch., Milton, 22.
South Cong. Ch., Peabody, 3.25
South Cong. S. S., Peabody, 10.
Helen E. Melvin, Saguache, Col., 1.
Winter Hill Cong. Ch., Add'l, Somerville, 5.
Aux. Plymouth Ch., Binghamton, N. Y., thro' W. B. M., 5.
Mrs. How, Central Ch. Aux., Philadelphia, Pa., thro' W. B. M., 5.
Ocean Pebbles, Seamen's Bethel Ch., Portland, Me., thro' W. B. M., 2.
Aux. 1st Ch., Washington, D. C., thro' W. B. M., 21.90
Miss Loud, Boston, thro' W. B. M., 3.
Aux. 1st Ch., E. Orange, N. J., thro' W. B. M., 25.
Aux., S. Manchester, Ct., thro' W. B. M., 27.
Mrs. Stevens, Highlandville, thro' W. B. M., 1.
Mrs. Helen M. Gulliver, Somerville, thro' W. B. M., 3.
Friend, Boston, 1.
Mrs. H. M. H. Stout, Marshall, Mich., 5.
Cambridge, Thank-offering, 2.
Attendants, 1st Ch., Cambridge, 2.50
G. R. M., Providence, R. I., 5.
In His Name, N. Hampton, N. H., 1.
Rev. Wm. Bird, Beirut, Syria, 10.
Mrs. and Miss Bird, " " 5.
Friend, Wakefield, N. H., 5.
Cong. Ch., Add'l, Gilmanton Iron Works, N. H., 16.10
Geo. Morse, N. Woodstock, Ct., 1.
First Cong. Soc., Keene, N. H., 5.25
Five Friends in Cong. Ch., Yorkville, Ill., 15.
Cong. Ch., Hillsboro Bridge, N. H., 58.72
Hillsboro L. V. S. S., N. H., 3.66
Cong. Ch., Clinton, Ct., 8.60
Five Friends, Medina, O., 4.
Y. L. M. Soc., 1st Cong. Ch., Marietta, O., 20.
Cong. Ch., W. Avon, Ct., 5.30
2d Cong. Ch., Add'l, New London, Ct., 11.
Thos. Henderson, N. Adams, 5.
Mrs. C. T. Beale, Weeks Mills, Me., 5.
First Cong. Ch., Columbus, O., 221.75
Sidney M. Youngs, Vancouver, B. C., 5.
W. R. E. Elliott, Steubenville, O., 5.
Cong. Ch., Alexandria, O., 3.90
St. Albans Cong. Ch., Alexandria, O., 5.10
Sophia Black, New Haven, Ct., 2.
Cong. Ch., Kensington, N. H., 6.15
C. J. Camp, W. Winsted, Ct., 20.
Cong. Ch., Add'l, Pontiac, Mich., .95
Christian Union Cong. Ch., Upper Montclair, N. J., 113.76
State St. Ch., Portland, Me., 84.51
St. Luke's Cong. Ch. and S. S., Elmira, N. Y., 5.
G. E. T., Greenfield, 5.
Geo. W. Hager, Marlboro, 1.
Cong. Ch., Add'l, W. Newfield, Me., 5.25
Newell N. Powell, White Rock, S. D., 5.
Carrie E. Parkhurst, Talladega, Ala., 30.
Anna Dastler, Cheyenne, Wyo., 1.
1st Cong. Ch., Add'l, Guilford, Ct., 1.
C. E. Perry, Quincy, $1.
N. G. W., Bellows Falls, Vt., 5.
E. F. W., " " " 5.
W. C. T. U. & Friends, Lancaster, N. H., 25.25
Cong. Ch., Berlin, N. H., 16.10
Bertha Dixon, Providence, R. I., 1.
Friends, by Rev. A. H. Wright, St. Lawrence Cong. Ch., Portland, Me., 25.50
Friend, Pembroke, N. H., 2.
Friend, Sandwich, Ill., 20.
J. W. Doane, Campton, Ky., .50
J. B. Wright & Family, Northampton, 5.
Cong. Ch., Peru, Vt., 3.50
Cash, .25
Horatio Staples, Portland, Me., .25
Central Cong. S. S., Jamaica Plain, 20.
Mission, Ybor City, Fla., .50
Y. P. S. C. E., Ormond, Fla., 5.
Cong. Ch., West Point, Neb., 6.25
M. M., Hartford, Ct., 10.
Bethesda Cong. Ch., Edwardsville, Pa., 9.
Mrs. J. F. Fuller, W. Newton, 5.
Chinese Dept., Cong. S. S., Clinton, 2.
Two Vassar Children, Poughkeepsie, N. Y., proceeds of selling flowers, 3.
Alice Gilman, 1.
Y. P. S. C. E., Trinitarian Cong. Ch., Norton, 69.60
Friends, by R. W. Matthews, Gen'l Sec'y Y. M. C. A., Mt. Vernon, N. Y., 5.
Cash, 10.
Miss V. S. Knowles, Boulder, Col., 10.
J. F. Golicki, Two Rivers, Wis., 10.12
W. O. Peck, " " 1.
Presb. S. S., Sulphur Springs, Mo., 2.
Mrs. F. D. Wilder, Tientsin, China, 5.
Miss J. G. Evans, " " 5.
Friends, Add'l, Bangor, Me., 10.17
W. Graham Tyler, Pasadena, Cal., 10.
1st Cong. Ch., Add'l, Evanston, Ill., 21.33
Cong. Ch. and S. S., Jefferson, O., 3.05
Mrs. S. E. Cook, W. Hampton, 7.
Cong. Ch., Add'l, Jamestown, N. Y., 4.
Friends, W. Brookfield, 17.
Plymouth Cong. Ch., Add'l, Lawrence, Kan., 25.37
A. I. Locke, Wellesley College, Wellesley, 5.
M. T. Darling, E. Milton, 1.
Cong. Ch., Gardner, 41.25
Cong. S. S., Senior Dept., Gardner, 25.66
C. E. Soc., Cong. Ch., " 25.
West Street School, " 10.
First Cong. Ch., Chesterfield, 35.
Friends, Rootstown, O., by H. A. Deming, 9.50
Piedmont Cong. S. S., Kindergarten Dept., Worcester, 5.
Charles O. Foster, M. D., Cambridge, 10.
Cong. Ch. & Citizens, Bloomfield, Neb., 33.51
Cong. Ch., Sunderland, 34.31
Cong. S. S., " 10.59
Cong. Ch., E. Paris, Mich., 8.
North Cong. Ch., Cape Elizabeth, Me., 1.
Friend, Portland, Me., 1.
Lawrence St. S. S., Lawrence, 20.
Cong. S. S., Sanford, Me., 5.85
2d Cong. Ch., Add'l, E. Douglas, 5.
Y. W. C. A., Lowell, 15.
L., Boston, 1.
Friend, Topsfield, 1.
Member 1st Cong. Ch., N. Brookfield, 1.
Friends, Add'l, Northbridge Center, 10.
A. C. C., Salem, 2.
Y. P. S. C. E., Tiverton Four Corners, R. I., 18.
Friend, Jarrettsville, Md., 5.
Inasmuch, Utica, N. Y., 1.
A. M. and H. M., 400.
Y. P. S. C. E., Add'l, Ann Arbor, Mich., .76
W. H. Jones, Otis, Col., 2.
Park Ave. Cong. S. S., Minneapolis, Minn., 7.94
Augusta Dean Mission Band, Plymouth Cong. Ch., Lincoln, Neb., 4.57
Two Friends, Shrewsbury, 5.
Rev. T. W. Thurston, Albert Lea, Minn., 1.
Ladies' Soc., Cong. Ch., Collinwood, O., 10.
Cong. S. S., Friendship, N. Y., 6.
Jun. C. E. Soc., United Cong. Ch., Lawrence, 3.10
North Cong. Ch., Lynn, 1.35
A. Jani, Runge, Texas, 1.
Cong. Ch., E. Canaan, Ct., 25.75
Cong. Ch., Somersville, Ct., 15.16
U. C. S. T., Providence, R. I., 1.
1st Cong. Ch., Add'l, Litchfield, Ct., 3.
Mrs. C. W. Cook, Odebolt, Io., $5.
Cong. Ch., Farragut, Io., 40.68
Alice and Kendall Bushnell, Arlington, 5.
Friend, Arlington, 20.
Ladies' Circle of Industry, Add'l, Millis, 1.
Abbie F. Daniels, Millis, 1.
Cong. Ch., Warner, N. H., 4.25
First Cong. Ch., Add'l, Enfield, Ct., 1.
Chas. G. Pieck, M. D., Covington, Ky., 5.
Y. P. S. C. E., Jennings, La., 20.
Y. P. S. C. E., Perry Center, N. Y., 3.
First Cong. Ch., Kent, Ct., 21.15
Thro' the *Christian Messenger*, New Bedford, 4.
Y. P. S. C. E., Chicopee Falls, 5.
Frank L. Wilson, Milwaukee, Wis., 15.
Mrs. F. L. Wilson, " " 5.
Friend, Andover, 5.
Henry A. Johnson, Braintree, 10.
Taunton, 2.
A Friend, 20.
Miss Abby C. Johnson, 10.
In Memory of Dr. N. Barrows, E. Bridgewater, 5.
A Friend of Missions, S. Norwalk, Ct., 4.
Cong. Ch., Jamestown, N. Dak., 9.
Cong. Ch. and S. S., Eldridge, N. Dak., 5.65
Cong Ch. and S. S., Cheyenne, Wyo., 23.05
Cong. S. S., Prim. Dept., Oswego, N. Y., 2.
Barton, 4.
Cambridge, 1.
A Sympathizer, Dedham, 1.
1st Cong. Ch., Add'l, Columbus, O., 60.50
Four Classes, First Cong. S. S., Pittsfield, 6.82
D. F. Cooledge, Sutton, Vt., 5.
A Friend, Lakeville, Ct., 1.25
Members of Third Ch., Chicopee, 5.
A Friend, by P. B. F., Greensboro, Vt., 1.
First Cong. S. S., Montclair, N. J., 25.
Mrs. Sarah Alliston, Wichita, Kan., 1.
Grinnell, Io., Add'l, 22.05
Two Friends, Wilmington, 5.
Thro' the *Advance*, Chicago, Ill., 913.59
Central New Hampshire Cong. Club, Concord, N. H., 50.
Mary E. Clarkson, Germantown, Pa., 2.
S. K. H., Boston, 10.
Rev. and Mrs. Daniel Merriman, Worcester, 150.
Roger R. Merriman, Cambridge, 5.
Students Amherst Coll., Amherst, 55.
Y. P. S. C. E., Hope Ch., Worcester, 15.
M. Q.'s of " " 1.75
Mrs. John Riggs, Fletcher, Wn., .50
Cong. Ch., Valley City, N. D., 41.
F. M. E., S. Orange, N. J., 25.
Friends, Buckingham, Va., by Rev. T. H. Lacy, 2.27
St. Stephen's Episcopal Ch., Colorado Springs, Col., 42.62
East Cong. Ch., Weathersfield, Vt., 2.50
Martha T. Douglas, New York city, 5.
Ab ot Academy, Add'l, Andover, 10.
A Friend, Worthington, 1.
Friend, S. Union, Me., 5.
Add'l, Southampton, 5.
In Memory of Mrs. Florence Day Holmes, Jamaica Plain, 10.
I. H. N., Lenox, 1.
A Friend, Newark, N. J., 25.
W. M. S., Central Cong. Ch., Dayton, O., 3.
S. S. Class of Boys in First Cong. Ch., Bangor, Me., 2.50
Y. P. S. C. E., Salisbury, Ct., 5.55
Silent Circle King's Daughters, Pescadale, R. I., 5.
Four Small Dandelion Pickers, Winchendon, 1.
Friend, Methuen, 25.
Friend, Northboro, 1.
King's Daughters, Boscawen, N. H., 2.
Cong. Ch., Burlington, Ct., 8.35
Jun. C. E. Soc., Windham, Vt., 1.
Ladies' Cir., Cong. Ch., N. Middleboro, 5.
Friend, N. Middleboro, 1.
In Memory of H. P. B., Boston, 5.
Schneider Band, Framingham, 4.
Mrs. Seymour Culver, Royalton, Vt., 1.
Mary A. Stewart, Freewater, Ore., 3.

Total,	$5,452.39
Previously Acknowledged,	81,964.54
Grand Total,	**$87,416.93**

Cordial Co-operation in Relief Work

Rev. Robert A. Hume writes from Bombay, April 10:

A gratifying feature of our relief work, and especially of work for famine children, is the cordial co-operation between ourselves and European and Indian officials. It is apparently considered that our mission is the natural and proper protector of famine children in the Ahmednagar district. So the officials frequently request us to receive famine children, and we always agree to do so. In addition to orphanages and homes managed directly by missionaries, we plan to get our best Indian Christians to manage companies of famine children. In a general way we will have some oversight of them.

R. F. Horton, preaching on the Bible recently in behalf of the British and Foreign Bible Society, said that in his opinion there was no greater danger to the Church of Christ in Great Britain than the neglect of Bible study, a neglect partly due no doubt to changed views respecting the Bible, but due still more to a habit of mind in the modern world which may be described as impatience and instability, which causes an unwillingness to wrest from the Word its inner and hidden meaning.

Our Readers' Forum

MR. EGLESTON AND THE AMERICAN BIBLE SOCIETY

Mr. Egleston's critique on the American Bible Society, in *The Congregationalist* of May 10, reads as if he expected an answer in its columns, and if he rightly interprets the action of the National Council as "indicating a dissatisfaction with the business methods of the society," it may surely ask for a hearing on that matter. His first grievance is that "no word has come from the Bible Society in response to the action of the council" in 1898, but he does not say what "response" could be made to a communication which has never been presented. No one concerned with the action of the council has ever shown enough interest in its proceedings to communicate them to the society, much less to offer any explanation of their import or ask for their consideration.

Secondly, the council, as Mr. Egleston reminds us, recorded a request that the society would "make an annual statement, covering a more detailed account of its assets, funds, receipts and disbursements."

I do not know, and never could ascertain, who was the author of this request, or I should long ago have asked what he had in mind. By now calling attention to it in this public way, Mr. Egleston makes himself to some extent an indorser of the dissatisfaction which it seems to him to express. But it would appear, on the face of the matter, that the author of the recommendation did not know at all what he was talking about, and certainly the members of the council, in adopting it, must have voted in the dark. The implication is that something is kept back which the friends and patrons of the society are entitled to know.

Any person on application at the Bible House can receive a pamphlet of thirteen pages, octavo, printed a year ago, containing a complete list of all the trusts and investments held by the society, with an account of their limitations, the sources from which they were received and the methods of their investment. This paper formed a part of the report of 1899, and though its appearance there was no novelty, Mr. Egleston is at liberty to regard it, if he will, as a response to the action of the council. The text of the annual report also contains a specific statement of the aggregate amount of such funds, which varies slightly from year to year, and also states what other assets, like balances in bank or temporary investments, are available on the first of April for the appropriations of the year. This would seem to be exhaustive, and amply sufficient to show how wisely and faithfully the trusts committed to the society are guarded and what its resources and necessities are. Indeed, I do not see how any larger detail is possible, or think of anything which might be regarded as a possible omission except it be the ownership of the Bible House plant and its aggregate of outstanding and unsettled accounts.

It is further intimated that a larger detail is wanted of receipts and expenditures, as if the figures always found in the report were not sufficiently itemized. Let me say, then, that every donor to the society will find his gift mentioned in the annual report, that every dollar coming to the treasury is recorded in its proper place, all itemized, analyzed, classified and summarized. What more would Mr. Egleston have? And this, by the way, is a republication of what has been printed, month by month, in the *Bible Society Record*.

In the same way the list of expenditures, published monthly and reproduced in the report, is intended in good faith to indicate the actual condition of the society's business in forms which any business man can understand. It is difficult to see that any advantage would accrue from giving an account of every purchase of paper and printer's ink, and the payroll of persons in the society's employ.

Mr. Egleston's chief complaint is that the society's attitude toward the Revised Version is "inhospitable, not to say hostile." But he knows, better than most people, that the American Bible Society was not formed to circulate the revision, that it never asked or received a dollar for that purpose, and that it is forbidden to undertake it by its organic law. He probably does not realize the extent and strenuousness of the opposition which would be made by a great company of its contributors and members if it should even propose to cast aside the limitations by which it has been guided for eighty-four years, and substitute something else for what was designated in 1816 as "the version in common use." No doubt it was the dream of the late Dr. Schaff and of the scholars whom he associated with himself in the revision that their work would eventually supersede the Authorized. But in this they were disappointed. They recorded their dissent in innumerable cases from the work as published in 1881–4, but pledged themselves not to favor any competitive edition. An edition is now on the market, embodying their preferences but bearing the imprint of the University presses and protected by copyright. Still a third exemplar is to appear in the near future under the auspices of the surviving members of the American Company, and the prospect that either of these three variants will become the version in common use is not encouraging. Meantime one cannot read the advertisements of publishers and of newspapers offering premiums for new subscribers without being convinced that the popular demand today is not for any form of the Revised, but for the old book which was in use in homes and churches and Sunday schools long before the revisers began their work.

The managers of the Bible Society, intrusted with grave responsibilities, may well afford to abide in the old ways and follow, rather than organize, public opinion.

Bible House. EDWARD W. GILMAN.

AUTHORITATIVE CATECHISMS NOT DESIRABLE

In view of occasional calls for an authoritative catechism, perhaps these considerations may be pertinent.

Is it possible to produce a composite work which shall be consistent and satisfactory? Could a number of men working together produce a result which would not be a compromise in plan, thought and phrase to an extent which would destroy its vitality and vitalizing power? Witness the Free Church Catechism. Is not the authority of a national council or other formal sanction the very thing which we as Congregationalists and as present day Christians wish most to avoid? Witness the Westminster Catechism, fastened on a long-suffering church for generations after its form, speech and many of its ideas are obsolete. Is not the authorized catechism of a commission contrary in three particulars to as many principles of education established by the splendid work of modern educators?

1. Truth must appeal to the learner on its own authority. Whatever peculiar divine authority belongs to religious truth comes as an interior thing witnessed by the Spirit of God. Every ounce of external and man-made authority added is a detraction from its vital power.

2. The catechism, with its fixed and formulated answers to be memorized, is, of course, educative, if so used; but it is mediæval education, and is for that reason so hard to use now that very few will try it, and fewer still will succeed. Christian teaching is a part of school education dropped by the common schools and not yet taken up by the churches in an adequate way. In order to be successful teaching, it must be done according to the established principles of that art—that is, it must first present the truth in simple and varied and, so far as possible, concrete language which conveys ideas. Then it must call forth thought, feeling and action with reference to those ideas. The chief agency in this is a teacher and not a book. Most teachers need a text-book as a convenient help or guide or tool, but when the book becomes more than that it is an offense.

3. A text-book is a work of art, organized, articulated, symmetrical, and having one spirit and one mind informing the whole. Commissions do not prepare the world's text books in these days. Persons who have ideas and skill work, each in his own way, making text-books which stand or fall on their merit; and there are enough so that no teacher needs to put up with a poor tool or one that is in any way objectionable, unless it is foisted on by some political or ecclesiastical machine. Let those who have skill, and all who will, give us their best work in religious text books, each improving on his predecessors if he can, and let us choose and choose again from year to year.

Deliver us from the folly of putting the seal of finality or ecclesiastical authority on anything! Surely children of the Pilgrims three centuries removed ought not to put such bonds upon themselves. Our lapse from catechetical instruction is not without its uses, whether providentially so or not. We are now free to inaugurate any sort and the best sort of religious education as soon as we awake to the need of it; and this was not always so, nor is it so now with all denominations. Let us be governed here by the same rule which has given us all our best literature, our best science, our best doctrine and our best methods. It is the same law which produced the ancient prophets and which sifted their wheat from their chaff. Let it suffice for us. W. J. M.

CATECHETICAL INSTRUCTION

A study of the twelve reports on catechetical instruction in *The Congregationalist*, March 22, shows that five refer to the Endeavor Societies, three to the home and two or three to the Sunday school. Apparently the broader relations of the subject to other religious agencies are to come into still clearer view. So, too, will the bearings of it in regard to modern pedagogical principles be better recognized. I should like to know the experience of those who have tried to develop the religious instruction of the young with these needs clearly in mind. It is important that this new movement begin on a right basis and with a due sense of the social law of proportion. This demands much careful study of the capabilities of all the several agencies, so that each may have its best opportunity for itself, receive due assistance from the rest and give to them all in return its own most efficient service. Out of this sort of study and practical treatment we can hardly miss getting great advantage all along the line. Without it we may break down in the experiment or seriously weaken some one or more of our present means of religious training.

Auburndale, Mass. SAMUEL W. DIKE.

A FORM OF CHILD CONSECRATION

Seeing the article by Rev. G. H. Beard on Child Consecration, I take the liberty of sending you the form I employ. After reading Mark 10: 13–16, and explaining that the ceremony *does* nothing for the child but *means* much for it, according to the way the parents train it, I read the following passages: "Doubtless thou art our Father, though Abraham be ignorant of us and Israel acknowledge us not. Thou, O God, art our Father, our Redeemer; from everlasting is thy name. The mercy of

the Lord is from everlasting to everlasting upon them that fear him, and his righteousness to children's children, to such as keep his covenant and to those that remember his commandments to do them. I will pour out my Spirit upon thy seed and my blessing upon thine offspring, and they shall spring up among the grass as willows by the watercourses."

"With faith in these promises, and with purpose to bring this child up in the nurture and admonition of the Lord, you present him for dedication." Then, taking the child and sprinkling water upon its head, I use this formula: "A—— B——, to hatred of the devil and all his works, and to the love and service of God we dedicate thee, in the name of the Father, the Son and the Holy Ghost. Amen."

The prayer that follows is chiefly that the parents may have grace to do what they have now promised in leading and training the child in the line of its dedication.

Hammond, La. E. H.

A QUESTION OF HONOR

In its issue of April 19 *The Congregationalist* refers to a Chicago stock broker who paid up a father's indebtedness of $40,000 incurred when he was only eight years old. To my mind, this was a case of ridiculous foolishness, an act not taught by the Scriptures, nor by Christ in example or teaching. I know of a daughter who lived in closest penury till past middle life, refusing to make a happy home for a man of her choice, simply digging alone, simply to accumulate to cancel the debts of a dead father, for which she was in no wise responsible.

Again, my Christian neighbor struggles in business for two years to meet a $1,000 note given unknown to him by his partner for his own personal and nefarious use; not one cent ever came to the benefit of the firm, and this winter the Christian man is forced into bankruptcy.

While I recognize that the law compels each partner and holds each for the other's obligations contracted in the firm name, it is not just nor honest. Now in each of these three instances I fail to see any Christian duty to cancel or pay any portion of these debts.

If you find it proper to touch upon this subject in your columns, it will please several readers of *The Congregationalist*. E. O. L.

[Without any intention of posing as those who have "sounded all the depths and shoals of honor," we are still inclined to believe that the son who is "jealous in honor" is not to be described as "ridiculously foolish," even though he be sentimental enough to pay debts which neither the law of the land nor business ethics compel him to pay. At a time when poets, statesmen, divines, in their charges against present day conditions, are recalling Goldsmith's saying that "honor sinks where commerce long prevails," at a time when many of the most thoughtful students of life are deploring the dulled edge of honor in the worlds of high finance and high politics, we are not quite prepared to withdraw our admiration and commendation of a man who puts the sentiment of family honor above his own personal welfare or ease, even though we were convinced that the money used in paying the debt might, if spent by the man on himself, have made him in some ways a more symmetrically developed man, physically and mentally. If for no other reason the act deserves praise and imitation because of the sense of family solidarity which it implies. In these days, when family life is disintegrating, it is refreshing to see a son with a sense of responsibility to his father's memory.—EDITORS.]

Self-formed creeds, that is, creeds formed within one, are the only creeds worth having. They are to the soul what the spinal column is to the body.—*Rev. W. S. Fritch.*

Chicago and the Interior

The Methodist Conference

The General Conference does not seem to be making rapid progress with its business. The carefully drawn report on organic law, early in the week presented for adoption, section by section, has been criticised so severely that as yet only a few sections have been allowed to pass. The others have been sent to a special committee, whose members, having heard the discussions, will, it is expected, return these sections in such shape as to meet approval. The discussions have cleared the air and revealed the spirit of the conference. The hard work thus far has been in the committees. Reports on the state of the church, on temperance, on amusements, on episcopacy, on missionary and evangelistic service, on education are ready to be taken up as opportunity offers. Some of them will be greatly modified, while others will undoubtedly pass with little objection.

Subsidizing Church Papers

The admission of laymen into the conference is certain to bring about a good many reforms. One of the most interesting subjects considered this week is the condition of the *Northern Christian Advocate*, published at Syracuse and having a constituency of four conferences, in which there is a Methodist membership of 160,000. The subscription list was reported, incidentally, as about 8,000. On investigation it was found that since the last General Conference the Book Concern has been asked to pay a little over $15,000 to keep the paper alive. As this money comes from profits at New York which would otherwise go to the support of needy ministers and their families, there was, naturally, considerable sensitiveness over the diversion of such a large sum for the support of a newspaper. It was also reported that there are paid every year for editorial work on the papers and journals of the church the sum of $80,200. Laymen said that, while they are willing that in certain sections of the country local papers receive aid, they are not willing that aid should be given to a paper published in Syracuse.

City Evangelization

A discussion of great importance, and one which called forth a good deal of feeling, was brought about by the report on the evangelization of cities. It was admitted by more than one speaker that Methodism has been losing its hold on the cities. Hence the demand for increased efficiency in the method of city work. The report proposed the organization of a national evangelization society embracing the societies already in existence in the cities of the country, and that in the fields these local societies cultivate collections be taken in every year. The report was adopted in the conviction that through the consolidated agency better work can be done than the local societies working independently of each other hitherto have been able to do.

Side Meetings

One who attends only the business sessions of the conference fails to appreciate its influence upon the spiritual interests of the church. Saturday evening, May 12, the missionary work of the women was presented in enthusiastic addresses before a great audience. Another evening Mrs. Ballington Booth described her experience in reaching prisoners. Sunday afternoons religious services have been held in the Auditorium, at which some of the ablest members of the conference have spoken. One evening has been occupied in hearing a report from visiting brethren from England and Ireland on the condition of Methodism in those countries. Every session is opened with devotional exercises which are warm and hearty, and in the warmest discussions those having part in them do not seem to forget that the object of present legislation is greater spiritual efficiency. Hence the prominence given to the twentieth century movement and to the proposal to develop a new evangelizing spirit within the church. While there is strong attachment to the episcopal form of government, diocesan oversight is not favored. The Methodist bishop is only a general superintendent. This is the term by which he is officially known. Episcopacy, it has been said on the floor again and again, is for the church, not the church for episcopacy.

A Unitarian Gathering

At the recent Unitarian Conference in Chicago it has been affirmed that interest in orthodoxy has died out; that if men are to be reached from the pulpit a new gospel must be presented to them. Admirable papers on interesting topics have been read at this conference, but the number listening to them has been small. At the Auditorium, where the Methodists convene, not only have all the seats on the main floor been occupied, the boxes are filled day after day, even the balcony has been crowded and not a few persons have found their way into the second and third galleries. It does not seem as if the people were losing their interest in evangelical religion.

Congratulations for Carleton College

One could not step into Dr. Pearsons's office, Monday morning, May 14, without observing that something had occurred to render him more than usually happy. "Read that," said the Doctor. On a few sheets of paper were the names and pledges of persons whose united pledges for Carleton College amounted to more than $50,000. "I shall send them $25,000 tomorrow. President Strong has done well. He has saved the college. They have done wisely also in reducing expenses so that the outgoes do not exceed the income. This must be done everywhere or ruin is sure." When President Strong obtains the second $50,000 Carleton will be on its feet and fairly well equipped for its work in the Northwest. It is not every man who indicates by the tones of his voice his happiness in giving away money. Dr. Pearsons does not call it giving away. He is investing it where its income will be permanent in cultivated brains and hearts through which the country will be saved for righteousness and truth.

Chicago, May 19. FRANKLIN.

Most of the Armenians in this country differ from the average foreign immigrants in that they represent in many cases the best elements in their nation. They are artisans, physicians, teachers and farmers, driven from their homes by cruel necessity and reduced to an almost universal level of poverty. The majority are living among us as strangers, cut off partly by language and custom and partly by our own conservative attitude toward foreigners. Meanwhile, the opportunity of rounding out the noble work done for them by our missionaries in Turkey is fast slipping away. A practical plan has been suggested for reaching these widely scattered people. It is to publish a Christian weekly newspaper in the Armenian language. For some it will be the only thing which they will read. It will have the latest news from their native country, and will tell of the events shaping the world's history; it will aim to educate them in Christian ideals, and will keep them in touch with the missions of which they are the fruit. Missionary officials like Dr. Barton, Dr. Strong and Mr. Coit give their hearty indorsement to this plan. The editorial work will be done by a band of well-educated and tested Christian men. The details have been carefully worked out, and all that is needed to give the paper a start is the sum of $800. It ought then to take care of itself and become self-supporting. Contributions should be sent to Rev. Herbert M. Allen, Congregational House, or to Rev. Edwin B. Palmer, treasurer of the Massachusetts Home Missionary Society, marked for *The Gotchnag*.

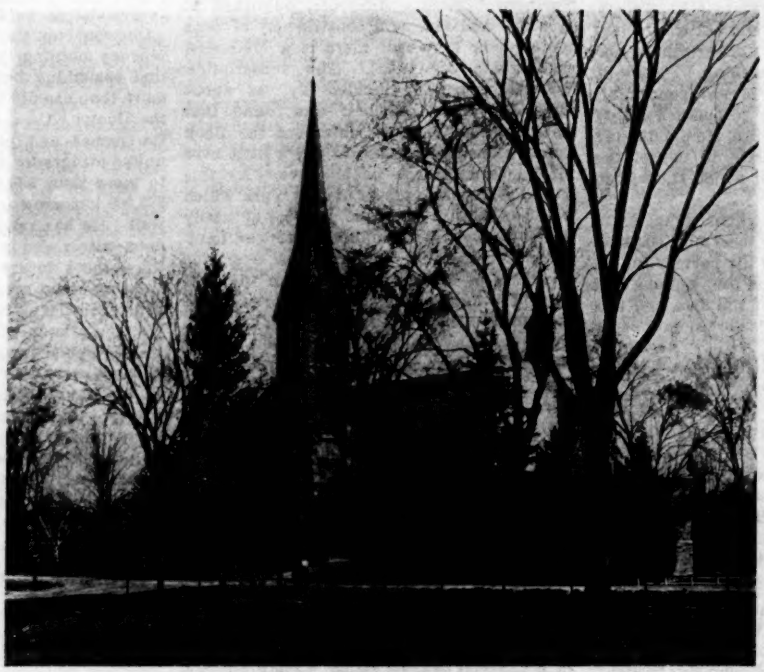
Massachusetts Churches in Annual Convention

An Enjoyable and Profitable Meeting at Amherst, May 15-17

Migrating among the cities and towns of the commonwealth, the General Association from year to year visits communities widely different in their character, and thus in the course of half a dozen years ranges through many pleasurable experiences. Last year the busy shoe city of Brockton was the place of convocation, but this year, instead of the hum of industry, was the academic quiet of a college town at the zenith of its springtime loveliness. When the one hundred or more delegates earliest on the ground were called to order last Tuesday afternoon by Moderator P. S. Moxom many of them were disposed to improvise their programs into fans and, as they wiped the perspiration from their brows, thought they were in for a spell of genuine Commencement weather. But by the time the sessions ended, on Thursday noon, overcoats were not burdensome. Meantime there had been one golden day, such as is known in the Connecticut valley in its best moods, with a temperature exactly right. Those familiar with the natural beauty of the region took special delight in taking their fellow-delegates not thus conversant with this garden of the Lord to points of vantage, like Mt. Pleasant, or the green behind the college church, whence one looked long and lovingly upon stretches of meadow and woodland and groups of fruit trees lifting their snow burdens to the cloudless sky, and combining to make a prospect which has few equals in America.

The hospitable impulses and actions of the First Church, Rev. H. R. McCartney, pastor, with which the association met, were heartily supplemented by the other Congregationalists in town, prominent members of the College Church, like Dr. Edward Hitchcock and Librarian Fletcher, rendering constant and valuable help. For several years it has been the custom for each delegate to pay his own expenses while on the ground, and the plan is working so well that no one would go back to the old system. It does not preclude the voluntary extension of entertainment to a good many visitors, who passed delightful hours in the pleasant homes of the village people and of the professors. It was an easy matter, too, now that there is swift and frequent communication with Northampton by trolley, to pay a visit to that educational center and enjoy while coming and going the scenic attractions along the way. The college societies kept open house, and during the all too brief intermissions between long sessions Amherst graduates made pilgrimages to spots associated with their college days. The fact that President Harris had voiced the official welcome to the delegates in an apt and cordial address made them all the more ready to consider the college as well as the town their host.

This year, for the first time, the association met with the moderator already chosen, who had come prepared to make a deliverance which should, in some sense, guide the thought of the session and express its ruling purpose. Dr. Moxom, who had been elected to this post at Brockton, took considerable time in pointing out certain infelicities and inconsistencies in the standing rules of the body, but went on to declare the need among the churches of constructive labors after the recent period of agitation and change, which in his view had not disturbed any of the essential foundations. To that end he believed that the general topic of the meeting, the Teaching Function of the Church, would contribute. His prophecy was fulfilled. Indeed, now that the second trial has been made of threading all the individual discussions upon one central theme, it will probably become a precedent for future gatherings. Last year the main topic was The Church as a Power, and this year's subject followed naturally in its train. It was considered in several different divisions: first, The Church Taught by Its Own Experience; again, as Taught by Education; then its adaptation to both sexes and all ages and conditions; and, finally, the instruction which the church should give in regard to applied Christianity.



FIRST CHURCH, AMHERST
Where the Association met

REVIEW OF THE YEAR

Secretary Henry A. Hazen's brief report bristled with significant figures and ended with its usual exhortation to the scribes to send in their reports earlier. Massachusetts has at present exactly 600 Congregational churches, two having been added during the year—Arlington Heights and Belmont—and three having been omitted—Union Grove in Lakeville, West Warren and Belmont in Worcester. This table tells the story of the other important changes:

Total Membership.....112,906, a loss of 578
Additions on Confession.....2,703, a loss of 144
Sunday School Membership.....115,211, loss of 5,370
Benevolences, $660,089; gain of $101,914; an average of $5.84 to each member.
Home Expenditures....$1,645,966; increase of $73,196

Supplementing this statistical showing by Dr. Hazen was the report of the committee on Work in the Churches, rendered by Rev. S. G. Barnes. It had confined its investigations to one line of research, having sent four queries to the churches, all relating to efforts of an evangelical character whether novel or conventional, and to the present spiritual condition of the churches. Only 240 of the 600 churches addressed replied, and in many cases the answers were comprised in ten words. There was frequent reference to such modern undertakings as the Win One Society, the Brotherhood of Andrew and Philip, to Decision Day and particularly to pastors' training classes, as a noteworthy development of the last year. Regarding the actual state of religion many diversified views were expressed, a number complaining of and lamenting the indifference and worldliness both within and without the church and others testifying to a greater degree of spiritual earnestness and longing than heretofore.

In connection with this report it is obvious that the recent reduction of the number of members of this committee on the work of the churches has operated advantageously, and credit is particularly due Mr. Barnes of the present committee for the effective work performed. It may be a question whether this feature of the State Conference cannot be curtailed or even sometimes omitted. When less than half of the churches reply to requests for information, it may well be questioned whether by this means sufficient data are accumulated to justify important general inferences.

There was further disclosure of actual conditions through the paper by Rev. F. L. Bristol on The Sunday School. The statistics which he had obtained through correspondence with superintendents and secretaries of Sunday schools differed appreciably from those obtained by Dr. Hazen for the Year-Book from pastors and church clerks, but in the opinion of the compiler were as accurate and certainly they were more encouraging. Contributing to deepen interest in the problem of the Sunday school and child training was Rev. A. W. Hitchcock's thoughtful and forceful paper, The Pastor and the Children, in which he advocated catechetical instruction and called attention to publications helpful to those undertaking it, and dwelt upon the impressionability of childhood to Christian truth. The address of Rev. F. S. Hatch, which immediately followed, on Every Pastor His Own Evangelist, was an admirable supplement to this paper, inasmuch as he bore down heavily on the need of pressing home the gospel upon the people, all of whom need it and many of whom are wofully ignorant of it. So spirited and convincing was his appeal that at Dr. Plumb's suggestion the moments immediately following were spent in prayer that pastors and churches might hold forth constantly and persuasively the word of life.

THE SERMON

Hardly a more pertinent question could have been put to the association as its keynote than the text of the sermon by Dr. W. H. Davis of Newton, "Is the seer here?" He placed the ministry on the high spiritual level of the prophet of the Old Testament plus the apostle of the New. He emphasized the demand that the man must always be greater

than the office, that he must bring a divine message, and that the church must have the single commission to win men to God. The sacrament of the Lord's Supper was administered at the close of the sermon by Rev. Messrs. A. F. Dunnels and Peter McMillan.

TRAINING OF MINISTERS

Much disappointment was felt because Prof. C. E. Garman was unable on account of ill health to speak, as announced, on this subject. But the association thoroughly enjoyed the clear, forceful address of Prof. G. F. Moore of Andover, outlining the instruction required for Congregational ministers, and how they should be taught. The chief necessity is to know the mind of the Master, and no age has striven more faithfully than this to apprehend it. Formerly the approach to the Bible in order to comprehend the Christian religion was by the study of texts. The modern method is historical. We must know the religion which preceded Christ, and the religions associated with it. We must know the historical environment of Christ and the religion which sprang up after him. The entire religious phenomena of man must be studied. Christianity is also a social fact, and the minister must know the human world, must have some knowledge of the life of the people in their economic and political experience. He must cultivate the power of impression as well as expression.

The possibilities and opportunities of practical theology have been greatly underestimated. Dr. Moore said that some radical change in our theological seminaries is becoming immediately imperative. Either a much larger faculty is necessary to provide for the larger range of studies, or the seminary must be so affiliated with a university that its students can avail themselves of such of its courses as will supplement the work of the seminary. Dr. Moore was evidently of the opinion that this change is the most practicable and desirable, and the association, so far as we were able to ascertain, agreed with him. This may indicate that the time is ripe for considering important changes in Andover Seminary.

TEACHING THE YOUNG PEOPLE OF THE RELIGIOUS LIFE

Wednesday evening was one of the most interesting sessions of the association in recent years. All the seats in the spacious audience room were occupied, and those present were in a mood to receive and to discuss the statements and propositions—some of them novel and somewhat startling—presented by the principal speakers. Dr. Luther Gulick of Springfield gave a suggestive and amusing address on Some Differences in the Religious Life of Men and Women, with their appropriate recognition in church work. Dr. Gulick had been led by his investigations to the conviction that the life of young men is mainly objective, leads to action rather than feeling, while the life of young women is subjective. Ministers seek to cultivate patience, meekness, consciousness of sin, the passive virtues, which are largely feminine, and, therefore, women are predominant in the churches. Ministers ought to demand service rather than feeling, to foster action rather than meditation, and thus increase the attendance of men.

The next theme was presented in the form of a question, Is the Scheme of the International Sunday School Lessons Satisfactory from a Pedagogical Point of View? The first speaker was Pres. G. Stanley Hall of Clark University, Worcester. He exhibited by means of charts the results and inferences from questions answered by about 12,000 children of various ages. He presented eight principles as fundamental for Sunday school work, as follows: (1) Chief stress should be laid on the Old Testament for children under twelve years. The child repeats in himself the history of the race. We lay the stress of interest too early on Jesus. (2) The New Testament is essentially for the period of adolescence. (3) Teach the humanity of Jesus first. Don't attempt to teach the incarnation and Trinity to children. (4) Teach the Old Testament by the story-telling method. (5) Tell the children the best ancient fables, stories of ethnic religions, stories of saints of the Roman Catholic Church. (6) Include nature teaching in the scheme. (7) Don't appeal very much to sentiment. Boys of twelve or thirteen do not relish it. (8) Develop the supernatural in its proper time and place. Dr. Hall elaborated these principles with a wealth of illustration and suggestion, to which the audience paid absorbed attention.

Rev. A. E. Dunning, as secretary of the International Lesson Committee, spoke for the scheme put forth by that body. He welcomed the service in behalf of the Sunday school rendered by Dr. Hall and other educators, whose patient research and study of the child mind were sure to bring results of great value in the future work of the Sunday school. The purpose of the International Lesson system is the purpose of the New Testament, to acquaint its students with Jesus Christ the Son of God that they may believe on his name. Its aim is to help those who cannot help themselves. No one is obliged to adopt this scheme. Get the best. Don't condemn schemes that have proved widely successful until you have proved those you commend to be better adapted to the end sought.

In the discussion which followed many persons participated, among them Rev. E. Blakeslee, Dr. M. C. Hazard, William Shaw of the Christian Endeavor Society, Rev. J. W. Conklin of the Springfield Bible Normal College and a number of pastors and teachers.

THE CHURCH INSTRUCTING

Rev. William R. Campbell pleaded eloquently for Catechetical Instruction for the Young, with a view to utilizing the faculty of memory, universal in youth, and grounding them in Christian principles and doctrines as a preparation for conversion. The catechism should be Christly, not churchly in character; expressed in choice but simple language—Scriptural, so far as possible; its material Scripture biography, church history—best of all, the life of Christ; its author, often the pastor himself, who best knows the special needs of his flock. It can be taught in the Sunday school, the Junior Endeavor Society or in catechumen classes. These last should have some leader other than the pastor, leaving him free for the general work, of which an increasingly important feature is religious conversation with the young when they have attained the age and preparation most favorable to conversion.

Upon the theme of Instruction of Adults for Church Membership Rev. W. S. Fritch emphasized its necessity. The substance of the training is to be spiritual, theological and ethical. Church members are called to service and heroism. The program, he thought, should have included an address upon the topic of preparing the churches for membership.

Rev. G. P. Gilman answered affirmatively the question, Do Liturgies Instruct, showing how they fix in the mind high standards of life, secure the recognition of individual obligation to live up to these ideals, and how, recognizing the fact that not all are fitted to express their thoughts in their own language, liturgies provide simple forms in which all may voice their penitence, faith and love, thus changing silent auditors into active participants. Incidentally he pointed out the wisdom of adopting the feature which binds so strongly the Episcopalian to his church, the Mason to his lodge.

Mr. J. L. Brewster viewed Urban Lawlessness and Corruption through dun spectacles, showing how unfavorable to good municipal government are the facts that the best type of men who do business in cities live in the suburbs, and the best of the urban residents refuse to mix in politics. The mania for obtaining something for nothing common to all classes, the toleration by the church of questionable methods of making money and of the conquest of the weak by the strong he held responsible for much corruption. Only when the church teaches the brotherhood of man by precept and example will this condition be corrected.

APPLIED CHRISTIANITY

Rev. Walter H. Ashley took a hopeful view as to Rural Lawlessness and Corruption. He thinks intemperance, licentiousness, rowdyism and profanity are generally less prevalent than a century ago. The remedy for lawlessness must be found in better family government, in abandoning sectarianism and unifying the churches, in better organization of schools and in stronger legal restraints. Police officers should be servants of the state and independent of local authorities.

John Herbert, Esq., talked tersely and forcibly on The Duty of the Church as to Politics. The church, as a body, he thinks should not participate in them. Individually, the Christian should do what he can to make and keep politics pure. He should use his influence to secure the nomination of good men and should vote for them, should organize with other good citizens and serve in official capacities if called upon. When good men have co-operated persistently and earnestly in politics they have usually won.

Rev. E. B. Sanford, secretary of the Open and Institutional Church League, gave an address on the importance of federation of the churches and asked that a committee be appointed to promote such federation in the state. Rev. W. W. Adams was named as the chairman of that committee. Dr. Adams read an able paper answering the question, How should the idea of God be stated according to present light?

THE BOARD OF PASTORAL SUPPLY

Much interest was manifested in the report of Secretary Rice, showing that during the past year 166 churches have been aided in finding pastors, mostly in New England, but one or more in many other states. The bureau has had a prominent share in fifty-four actual settlements and has provided 344 occasional supplies. The secretary has preached forty-eight Sundays, turning the receipts into the treasury of the board. The general work was outlined in its details, enlivened with a sprinkling of humor. The association voted that two cents per member for the support of the board be included in the apportionment asked from the churches, and that the board be authorized to collect from ministers ten per cent. of their fees for pulpit supplies. It is safe to say that none who heard the report of the secretary and the discussion on it had any doubt of the great value of the service rendered by the board. It was warmly indorsed by several speakers, including Mr. J. C. Greenough and a lay member of the directors, Mr. Henry H. Proctor.

REPORTS OF STANDING COMMITTEES

Sunday observance, wider circulation of religious literature, gambling, labor organizations and temperance were considered in reports which had been already printed and distributed to delegates. An hour was occupied with a discussion of these reports. Rev. C. H. Hamlin, who with his committee, on gambling has been making a plucky and it is to be hoped a successful fight against a bill before the legislature to legalize pool selling, told briefly how the work had been done.

The excellent report on temperance, after being amended by excision, was accepted without being adopted, persons threatening to fight both for and against it if a motion to adopt should be pressed. Next morning the chairman of the committee being present and presenting a further amendment, expunging all reference to temperance text-books, after a warm discussion the amended report was adopted. The results of the investigation by the committee of the South Carolina dispensary system are especially valuable.

ELECTION OF OFFICERS

A printed ballot was distributed by the committee on nominations, containing several names for the various offices of the association, and the vote was taken after the Australian method. The result was as follows: For moderator, Mr. H. M. Moore, Somerville, alternate, Mr. J. H. Eaton, Lawrence; secretary, Rev. H. A. Hazen, assistant secretary, Rev. O. D. Sewall, Brookline; registrar, Rev. F. J. Marsh, Boston, assistant registrar, Rev. A. J. Dyer, Sharon.

THE HOME MISSIONARY SOCIETY

President Carter presided at the annual meeting Wednesday afternoon. Secretary Colt's report showed 140 missionaries employed by the society, and that to the churches in their care 727 members were added, 325 were by letter, showing that the tide has turned somewhat in the direction of many smaller communities of the state. The additions show that, while the remaining churches of the state have lost 578 from their membership rolls, these churches have gained fifty-one. To benevolent work they gave $9,122. Secretary Colt explained fully the critical condition of foreign work in Massachusetts in view of the exhaustion of the Swett Fund. It is evident that the gains from foreign work have exceeded those of the American churches in the same communities.

Treasurer E. B. Palmer reported receipts amounting to $95,905, a decrease from last year of $18,277. Of the total $52,425 were used in missionary service within the state, $25,613 were sent to the national treasury, and $6,596 were spent in administration. The society has aided 140 missionaries, the average salary being $773 and the average grant $309.

The officers of the society for the coming year were chosen as follows: President, Franklin Carter; vice-presidents, Rev. Dr. Reuben A. Beard, Charles A. Denny, Henry H. Proctor; secretary, Rev. Joshua Colt; treasurer, Rev. Edwin B. Palmer; auditor, G. E. S. Kinney; executive committee, Rev. Dr. Charles B. Rice, Thomas Weston, Rev. Dr. J. D. Kingsbury, F. E. Hodgkins, Gilbert E. Hood, Frank Wood, Rev. P. B. Davis, Sylvester B. Carter, Lewis N. Gilbert, Rev. Richard G. Woodbridge, Rev. Dr. F. E. Emrich, Rev. Dr. Doremus Scudder, William C. Strong.

Most of the audience were familiar with the descriptions of a decayed country town written for the *Atlantic Monthly* by Rev. Rollin Hartt, and therefore they were much entertained by a paper on the alleged decadence of the country churches, by Rev. Richard Scoles. Mr. Scoles is pastor of the church at Leverett, where Mr. Hartt once preached, and where he is supposed to have gathered materials for his articles.

Rev. L. L. Wirt described vividly his missionary experience in Alaska and awakened keen interest in his work. The first of three illustrated articles written by him appears on another page of this issue.

Pointers from the Massachusetts Association

An impromptu Question Box, conducted by President Hall of Clark University, was as novel as it was valuable.

The attendance was less than that of 1899, though it equaled the number at Greenfield in 1898. There were 265 delegates present, 258 of whom represented 190 churches.

It was a filial act of the association to return the written greeting of one of the fathers of the churches, Dr. S. Hopkins Emery of Taunton. He graduated from Amherst in 1834, and is probably the oldest minister in the state.

So much pleasure was felt because of the prospect of meeting on Andover Hill next year, to which the association was cordially invited by Professor Moore, that a special vote was passed expressing unusual satisfaction at the prospect.

In spite of the passage, and that by a close vote, of a motion to look still further into the relation of Young People's Societies with the churches, there were many and notable references to Christian Endeavor and its contribution to the life of young men.

These men were nominated for corporate members of the American Board: Rev. A. B. Bassett, Ware; Hon. E. Boynton, Medford; Rev. W. R. Campbell, Boston; Rev. A. W. Hitchcock, Newburyport; Rev. F. A. Warfield, Lowell; Rev. R. M. Woods, Hatfield.

What could have been more modest or pertinent in the midst of a crowded session than Mr. Wirt's response to an impromptu call to the platform: "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." It won his audience more completely than any words of his own devising could have done.

AMHERST APOTHEGMS

Unformed souls should be as rare as misshapen bodies.—*Rev. A. W. Hitchcock.*

The decay of the rural church is not due to depopulation, but to the strife of sects.—*Rev. W. H. Ashley.*

The rainbow is not a promise that the world will never be drowned with printer's ink.—*President Hall.*

President Hall's statement that he must speak both dogmatically and categorically had a zoölogical cast to it.

The American flag should never float in protection over the man who will not get registered.—*John Herbert.*

The Congregational ministry is not a priesthood in theory; it ought not to be such in practice.—*Rev. George P. Gilman.*

How can you expect Boston and other large centers to be pure when their best life has moved into the suburbs?—*John L. Brewster.*

It would require a greater revolution to make the children of a Christian home non-Christian than to make them Christian.—*Rev. W. S. Fritch.*

The piety of members should not depend upon the sweetness of the minister's smiles nor upon the caresses of their fellow workers.—*Rev. W. S. Fritch.*

We want for our children a catechism like David's sling, with a few small stones and flexible leather—not a piece of chain armor and a broadsword.—*Rev. W. R. Campbell.*

Our Sunday schools are not junior theological seminaries. We want an introduction to Christ for our children more than an introduction to the New Testament.—*Rev. W. R. Campbell.*

The Sunday school and Christian Endeavor Society have been investigated for years. It is time that the adult church members should be investigated, to see what they are doing.—*William Shaw.*

Death of Dr. W. S. Alexander

The death of Rev. Walter Scott Alexander, D. D., at his home in Cambridge, May 15, has taken from the Congregational ministry a gifted scholar, a faithful minister and a delightful friend. Born in Killingly, Ct., Aug. 29, 1835, he graduated from Yale in 1858 and from Andover Seminary in 1861. His first pastorate was in Pomfret, Ct., where he remained four years. In 1866 he was installed over the First Presbyterian Church of Racine, Wis., where he remained till 1872. During the Civil War he served under the Christian Commission for four months with the Army of the Potomac.

Chosen by the A. B. C. F. M. in 1872 to represent its interests in Italy, he presided for two years over twelve churches of the Free Church of Italy, with such men as Drs. McDougall and Gavazzi for fellow-laborers. When the Board transferred its work to Spain and Austria, he was asked to join the force in Austria. Declining this, he found abundant missionary labor among the colored people of the South, where for nearly nine years, in New Orleans, 1876-1884, he was at first professor of theology and united this work for seven years with that of president of Straight University. During all this period he was the acting pastor of the Central Church of New Orleans. To this day the church and the university recall his labors with appreciation and affection. Of late years, with the exception of his pastorate over the North Avenue Church, Cambridge, Mass., 1886-1890, and the temporary charge of a Presbyterian church in Philadelphia, he has served four churches as acting pastor during the absence of their pastors in Europe. In 1880 he received the degree of Doctor of Divinity from Beloit College. He married in 1866 Constance Eldredge, daughter of Hon. Edward Eldredge of Pomfret, Ct., and has left a daughter, who resides in Cambridge.

Not only in religion and theology was he a progressive and fearless teacher of truth, but in historical and literary researches he proved himself a master. His articles and historical addresses reveal a graceful style and commanding knowledge. For forty-five years he has been collecting thousands of autograph letters from the poets, statesmen and distinguished men and women of the world, a collection among the most valuable and extensive, in certain lines, in this country. He said to his daughter, almost as his last conscious word: "Two things are eternal: the Saviour's love and my love for you."

A. S. T.

Commencement at Oberlin Seminary

It was the sixty-fifth, and took place May 18. The communion was conducted by President Barrows and Professor Burroughs. At the afternoon exercises Second Church was crowded. A superb musical program was prepared by Professor Rice of the conservatory. Dr. Washington Gladden of Columbus delivered a masterly address on Witnesses of the Light. This was followed by presentation of diplomas and conferring of the degree of B. D. on seven members of the classical department.

The alumni banquet brought together a notable company. Among exceptionally good toasts, Dr. S. C. Dickinson, Dr. D. Z. Sheffield of China, Rev. A. M. Hyde of Toledo and Dr. Schauffler, superintendent of Slavic work in Cleveland, made clear-cut speeches, combining humor with genuine pathos and Christian sentiment.

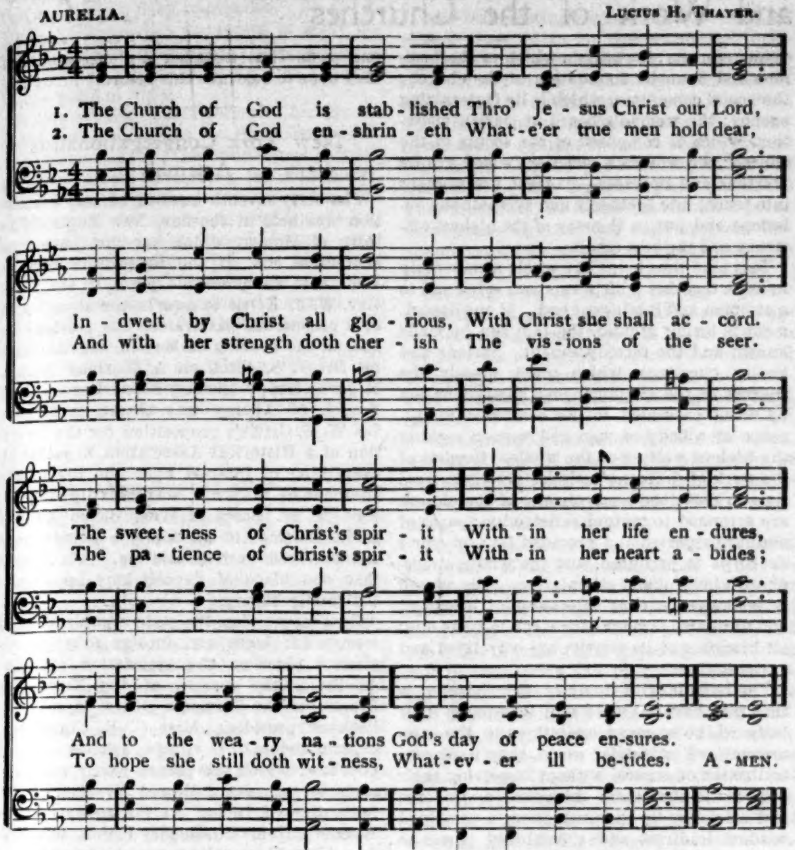
Perhaps the most remarkable speech as well as the shortest was by Paul Fox of Teschen, Austro-Silesia, who represented the Graduating Class. He came to Oberlin three years ago with practically no knowledge of our language. He has become the master of a fluent English style and goes out to take up one of the hardest fields of labor in this country, viz., the Polish Catholic Mission of Cleveland, O. In the evening Dr. R. A. Beard of Cambridge, Mass., delivered the alumni address on The Mission and Method of the Church. It was practically an argument against the institutional church. His points were well made, but his depreciative reference to the Y. M. C. A. was not wholly substantiated. The address was enthusiastically received. The presence of ex-President Fairchild added to the significance of the occasion.

E. A. K.

There is as much need of system in using literature as in using chemistry. One may read to know, read to think or read for entertainment. For the first, truth is necessary; for the second, originality; and for the third novelty. In the first case a reader must bring his wits to the reading; in the second he gets them there; and in the third he often disposes of them there.—*Austin Bierbower, in The Chautauquan.*

The Church of God

AURELIA. LUCIUS H. THAYER.



3 The Church of God belongeth
To men of every time:
Christ is the elder brother
Of men of every clime.
The justice of Christ's spirit
Shall in the Church remain,
Until in some glad future
Men brotherhood attain.

4 The Church of God increaseth
Through sacrifice and pain,
Through travail and through sorrow
She makes her constant gain.
The passion of Christ's spirit
Ne'er from the Church shall die:
Love shall the sin-vexed peoples
Redeem and sanctify.

5 The Church of God infoldeth
All of earth's purified,
And gathers all the needy
For whom the Master died.
The splendor of Christ's spirit
The Church shall glorify,
And fit earth's humble people
To be the Church on high.

6 The Church of God endureth,
Though vexed with inward strife;
To God's sure end she moveth,
For Christ is her true life.
The power of Christ's strong spirit
The Church shall unify,
When, all names lost in one name,
The Kingdom draweth nigh.

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In and Around Boston

Last Sunday's Preaching

Enthusiastic cheers from the Tremont Temple congregation last Sunday morning greeted the announcement that the pastor, Dr. George C. Lorimer, will remain with them, declining the presidency of Columbian University, Washington. Dr. Lorimer hopes now to lift a large portion of the debt remaining on the Temple Church.

A large congregation at Trinity Church listened last Sunday morning to Canon Edmonds of Exeter Cathedral, England. He was one of the most prominent delegates to the Ecumenical Conference. His sermon was an uplifting and tender one from the text, "I will guide thee with mine eye."

A Reply to Skepticism

Late comers to the Boston Ministers' Meeting on Monday morning missed the message and presence of a sturdy and interesting minister from the Transvaal, Rev. Charles Phillips of Johannesburg.

The regular order was an address by Rev. J. B. Koehne, and proved to be the fifth in his brilliant course of lectures upon the general theme, The Nazarene, or The Reasonableness of Christianity, dealing particularly with Modern Skepticism. The design of the course was well shown in the morning's lecture. The appeal was to reason from the view points of circumstantial evidence. He considered Christ as teacher, reviewed the characteristics of his kingdom, of himself as the founder of religion and his own personality. The lecture concluded with a call to a recognition of the spiritual in Jesus and his life. Mr. Koehne received his theological education at McCormick Seminary, and his last pastorate was in the First Church of Sacramento. The summer of 1899 was spent at Oxford, where these lectures were carefully revised. He has given the series in many cities in the West, and is known to a wide circle in New England by whom he is highly commended for the tonic to faith which his addresses always afford.

Dr. Pierson and Mr. Sankey in Town

During three days of last week Dr. A. T. Pierson conducted meetings at the Shawmut Church designed to deepen the spiritual life of Christians. Nearly all the South End evangelical churches united in this undertaking, and the auditorium was well-filled at most of the sessions. Dr. J. Hudson Taylor was among the speakers at the closing session. Ira D. Sankey has been singing and holding services at several churches, and is a prominent figure at the annual meeting of the New England Evangelistic Association this week.

Mothers Meet in Dorchester

The thirty-ninth annual convention of the Union Maternal Association of Boston brought together representatives from societies of nearly fifty churches in this vicinity at the Second Church, Dorchester, last week. The reports showed an increase of societies and a continued change from the earlier and original idea of a purely devotional mothers' gathering to a practical, helpful meeting including the study of the child from the physical, moral and intellectual, as well as the religious standpoint. The withdrawal of Mrs. Shapleigh, after eight years of faithful service, forced the association reluctantly to elect a new president. Her successor, Mrs. Louise Ordway Tead, wife of Rev. E. S. Tead of Somerville, is well known among church workers as author of the Sunday school rolls for children. The resignation of Mrs. C. H. W. Wood of Roxbury, who has been in charge of the literature and exchange bureau since its inception five years ago, was greatly regretted. Mrs. George Tyler was elected to the vacancy.

Miss Cushman of the Methodist Episcopal Board and Miss Carter, city missionary, spoke earnestly of their labors. Dr. M. D. Kneeland of the Sabbath Observance League emphasized the close relation of a safeguarded Sabbath to home interests. Mrs. Frank Young, president of the Dorchester Woman's Club, speaking of The Child and Its Punishments, indorsed corporal punishment for continual cruelty and exceptional impertinence; dwelt on the dangerous error of working on the fears of a child, warned mothers, among other things, against impatience, impulsiveness and suggestive interdictions; and declared the fundamental principle of punishment to be that of the Bible—to teach that the way of the transgressor is hard. The power of the mother's influence as a developing force was Rev. Dr. Little's subject. A suggestive address, enlivened by recitals, was given by Miss Hovey on reading for children, which she said must include strong, stimulating fiction and a large place for the old standard books, especially the poets.

Preparations for the Cuban Summer School

The Cuban teachers who come to Harvard are not to suffer for lack of attention, social and spiritual. The Roman Catholic clergy and laity are making plans adequate, in view of the fact that so large a percentage of the teachers are Roman Catholics. The Protestant Episcopal Diocesan Convention of Massachusetts, at its meeting last week, appointed a committee of five, three clergymen and two laymen, three of whom speak Spanish, to extend the hospitalities of their church. The Old South Church, Boston, a few Sundays ago, after Dr. Gordon had told of the chivalric deeds of self-sacrifice which many of the Harvard employees are making in order that the visit of the Cuban teachers may be a success, contributed $241 to the $70,000 fund which the Harvard authorities have asked for as necessary to defray the cost of the Cuban Summer School.

The Roman Catholic journals are protesting against the appointment of Mrs. Alice Gordon Gulick of the Girls' School at San Sebastian, Spain, as dean of the woman's department of the summer school. "No one who publicly proclaims, as Mrs. Gulick does, that the Catholic Church fosters ignorance, immorality and superstition," says *The Sacred Heart Review*, "can be a fit person to teach the Catholic women of Cuba." The *Review* calls on President Eliot to withdraw his appointment of Mrs. Gulick. He isn't that sort of a man.

London has just seen a new half-penny journal started, *The Daily Express*. We like a sentence in its salutatory editorial: "We will have to tell you all the news, and, therefore, we must sometimes tell you bad news. But always we will be looking for good news, and when we get it we will print it in the best columns and the biggest type."

Life and Work of the Churches

The Advantages of a Church Cabinet

BY REV. F. L. GOODSPEED, PH. D., SPRINGFIELD, MASS.

Some four years ago the First Church abolished the traditional standing committee and substituted for it a church cabinet. The change has been eminently satisfactory, and I know of no one in the church who would vote to go back to the old method. As at present constituted, the cabinet consists of the pastor, superintendent of the Bible school, clerk, treasurer, president of the Y. P. S. C. E., chairman of the woman's board of visitors, presidents of the woman's foreign and home missionary societies, chairman of the social committee, one member of the parish committee, who must also be a member of the church, and two members "at large," elected by the church to this body, one of whom is chosen at each annual meeting to serve two years. This is the body whose duty it is to attend to all cases of discipline, recommend measures for the advancement of the Master's kingdom, and in all matters of business act as the executive body of the church. As we have gone on from year to year, the advantages of this method of conducting the affairs of the church have become apparent. For the sake of brevity I will specify:

1. The church cabinet binds the church and parish together. One member of the parish committee is also a member of the cabinet. The interests of both church and parish are seen to be mutual. In this body it is easy to get the standpoint of each. The two find common aims and work together to a common end. Misunderstandings are easily avoided or explained. The financial condition of the parish, if known, might often influence the policy of the church in certain directions. By this method mutual sympathy and co-operation are secured and perfect harmony between the legal and the spiritual organizations results.

2. It makes the church more democratic and therefore more Congregational. The number in the cabinet is larger than it was in the older form, and the two members elected directly by the church to the cabinet strengthen the representative character of that body. The cabinet is democratic in every particular and representative both of the membership of the church and of its work. All its interests are conserved and promoted.

3. It lightens the burdens of the pastor. The President of the United States transacts the business of the nation, not through a committee of Congress, but through the heads of departments. The church cabinet brings together the heads of departments in the church. Through these heads of departments the pastor can act immediately upon any branch of the church machinery. Information may be secured, advice be sought and given, needs presented and plans matured. What might cost the pastor hours of labor is often done in five minutes. For instance, a woman is reported ill; the chairman of the ladies' board of visitors is present and will see that she has a call immediately. In another family destitution is reported; the president of the benevolent society is at hand and will attend to the case. A difficult question arises in regard to Sunday school matters; the superintendent has the combined wisdom of the cabinet turned to the solution of the problem. And so on around the whole circle. It is an immense help to the pastor, and secures expedition and efficiency in every department of the church.

4. But perhaps the greatest benefit of all arising from this plan is that it so thoroughly unifies the work of the church. It brings every society under the scrutiny and control of the whole church. The Bible school, which is its nursery; the young people's society, which is the drillroom of the church's young recruits; the parish, which is the business and financial foundation of the church; the social committee, which is its fraternizing agency; the woman's board of parish visitation, which is composed of the scouts of the church; the women's societies, which are its Marthas and Dorcases—all these are brought into touch, into brotherly and sympathetic relations and put in the way of the highest efficiency and the best results.

This plan thus helps the whole membership to work together with a common spirit and to a common and intelligent end. If one department is losing ground, the fact can be made known and the remedy sought. Serious and knotty questions, which touch closely the welfare of the kingdom, find happy solution by being presented to the combined intelligence of a body of men and women seeking the highest welfare of the whole. Reports of the work of different societies are given from time to time; the benevolences of the church are arranged to mutual satisfaction; cases of need are reported and provided for; an *esprit de corps* is produced, and the whole atmosphere is helpful and stimulating. The church is no longer a conglomeration of scattered and unrelated organizations. It is made one; all branches of its activity are correlated and systematized.

The trouble with many of our churches is that they have too little soul to animate their body. Like so many operations in the commercial and industrial world, they need centralization of control without impairing their democratic character; they need more force and efficiency in administration, a combined wisdom to direct and a combined power to move. To be sure, men are not organized into Christianity; they are born into it. But organizations may be used—not as ends but as means—to help people to find Christ, to aid in the development of personal power, to strengthen character and to provide avenues for the employment of all the resources of the individual units which compose them. We love institutions; we must beware of institutionalism. Organize, energize, spiritualize is a good motto for any church. Ornamental committees will ruin any cause. The church cabinet unifies scattered forces, generates power and helps to make the church less and less a mechanism and more and more an organism. Upon the "wheels within the wheels" each cog finds fitting place; the "spirit of the living creature is in the wheels," and the whole is "lifted up" and moved forward. In this body any department may be reached through its chosen highest representative, and the whole church organism is centered, just as all the nerves of the body report to the center in the brain. It is a place of mutual conference, prayer and inspiration.

Worcester Waymarks

Union Church is rejoicing in the rapid disappearance of its debt, which in February, 1898, amounted to $60,000. At that time it was covered by pledges amounting to $61,311, to be paid within five years. On Easter Sunday the pastor, Dr. Tuttle, asked that at least $25,000 be paid in advance by May 1. Over $26,000 came in response, so that on May 1, two years and three months after the pledge service, $52,709 had been paid, leaving a balance in pledges of $8,601 to be paid in the remaining two years and nine months. While redeeming this large proportion of its pledges, the church has also met its running expenses and given $35,000 in benevolence.

Central Church, after petitioning Dr. Merriman to withdraw his resignation, has regretfully accepted it, but requested him to remain as acting pastor for the present, and he has consented to do so. Since the organization of the church the pastoral office has never been vacant; the council that dismissed one pastor has installed his successor, and they hope to continue this record. E. W. P.

New York Congregationalists Assemble

The sixty-seventh meeting of this association was held in the fine, New England like town of Homer, which has just passed its centennial era. It and its pastors have always held an honorable place in the state. Rev. W. F. Kettle is now in the second year of a prosperous pastorate. The sessions began on the evening of May 15, with a sermon by Dr. F. S. Fitch on A Glorious Church. It gave a happy opening note. Deacon H. P. French of Albany was chosen moderator. Dr. W. E. Griffis's proposition for the formation of a Historical Association, to gather up everything of interest upon the life of the churches of the state, was heartily adopted. Rev. N. W. Bates of West Bloomfield was made chairman of a committee including one member from each association. It is thought that one place of deposit may be Cornell University library.

By a recent plan the state organizations of women for home and foreign missions are given a place on the association program. At the public session of the New York Branch of the Woman's Board, Mrs. E. N. Packard presiding, Miss C. E. Chittenden, superintendent of village schools around Foochow, which the branch partly supports, made an address, followed by Mrs. W. O. Ballantine of India. At the session of the Woman's Home Missionary Union, Mrs. William Kincaid presiding, two strong addresses were made—one by Secretary Day upon Educational Work, the other by Dr. T. B. McLeod of Brooklyn on The Unity and Worth of the Congregational Denomination.

The missionary note was again struck by Rev. E. S. Tead in a capital address upon the A. M. A. work in the South, and by Dr. H. A. Stimson, who gave a vivid picture of the Ecumenical Conference and discussed the sources of its great power. The annual essay was by Dr. Lyman Abbott on The Prophet and the Priest in the Modern Church. The priest interprets man to God and the prophet interprets God to man. Both functions belong to the ministry we need. At the annual meeting of the state Home Missionary Society the report of Secretary Curtis showed healthy growth in all fields, with remarkable interest in certain places, increased contributions and three new churches. Rev. E. N. Packard, as president, spoke upon the importance of right beginnings and Dr. Fitch of Buffalo urged the immediate claims of city work. A new secretary for the Greater New York district is to be appointed.

Dr. H. A. Stimson read a paper upon the Fundamental Conception of Christianity. Is it the love of God? Is it his sovereignty? It is neither considered separately. Sovereignty in love is really fundamental. In a symposium, opened by Rev. W. A. Robinson, D. D., and followed by Rev. Messrs. W. A. Trow and C. N. Thorp, Hindrances and Helps to the Constancy of Spiritual Power in the Churches were well considered and admirable practical points were made. This group of addresses provoked much thought, lack of time only preventing more general discussion, though several spoke from the floor. The ladies of the church gave a delightful reception and supper, at which Dr. Robinson, twenty-five years pastor in Homer, was the toastmaster. Several entertaining speeches not on the program were made.

Dr. Hillis being detained by a railroad wreck, Pres. G. F. Moore of Andover performed the hard task of interesting a disappointed audience upon Education for the Ministry, a theme somewhat devoid of pop-

ular charms; but he received undivided attention and made a deep impression. Dr. W. E. Park of Gloversville, impressed at short notice into service, made a powerful speech upon Qualifications for the Ministry from the Ministerial point of view.

A single week of anniversaries for the national societies, except the American Board, was recommended. The temperance committee's resolutions arraigning the Administration at Washington for its failure to keep the saloon out of the newly acquired islands and commending the Anti-Saloon League were unanimously adopted. Five new trustees of the Home Missionary Society were appointed. Three persons were nominated for corporate membership in the American Board, Rev. Messrs. N. M. Waters and A. L. Love and Mrs. Joseph Cook. The association adopted the plan of a general missionary committee as recommended by the National Council.

E. N. P.

Brooklyn Letter

Suddenly, at the very height of his fame and in the midst of great activities, the startling report comes of the serious illness of Dr. Behrends of Central Church. Not only the members of his own congregation, but citizens at large in Greater New York are gravely concerned for the health of this prince among preachers. Dr. Behrends has been a tower of strength and, in the prime of life, has seemed so perfectly healthy that the community has expected many years of service from him. He has seemed a giant of strength, both in mind and body, but at the close of one of his best winters in Brooklyn disease is declared to have laid hold upon him and to have made all further labor impossible for the present. It is hoped, and his physicians give some reason for this, that, with a long rest, he will be able to resume the active pastorate. His illness, however, is of a serious nature.

Central Church has taken immediate action to relieve Dr. Behrends of all responsibility. His people give every possible assurance of their love and loyalty, bid him be of good cheer and rest without the slightest anxiety for the welfare of his church, only remembering that a loyal people have redoubled their activities in the determination that the church shall suffer no loss during the pastor's absence. Fortunately the assistant pastor, Rev. Mr. Harmon, can take up the burden of the work, while various notable ministers will be secured as pulpit supplies from time to time.

The first Sunday in May, commonly observed as Communion Day, has by tradition become the great day of ingathering into the churches. At the beautiful and impressive services at South Church, Dr. A. J. Lyman, pastor, thirty-three new members were received. Lewis Avenue Church also had a goodly number, while at Plymouth Dr. Hillis received seventy-seven. New England, Parkville, Park, Nazarene, Beecher Memorial and Flatbush Churches are among those which have shown decided gains this spring. Clinton Avenue, Dr. McLeod, pastor, spends more money on its outside benevolences than on itself. A fine record indeed! Tompkins Avenue Church, Dr. R. R. Meredith, pastor, is soon to celebrate its quarter-centennial. In these twenty-five years the church has received more than 4,000 members, or an average of about 160 every year.

The Naval Y. M. C. A., situated near the Navy Yard in Brooklyn, is enlarging its work and has begun the construction of a splendid building. Standing back of this are a number of people of wealth, but the principal donor is Miss Helen Gould, who has given such assurance of interest and co operation as has led the managers to feel that they can build in a manner to satisfy every need for a large and effective work. The structure when completed will be a model of its kind—probably the best equipped in the world. H. P.

The Ohio Convocation

"A great meeting" was the comment which passed from lip to lip concerning the forty-eighth annual meeting of the State Association. It was great in numbers, in names, in theme and in spirit. It met with the First Church, Elyria, in its new, beautiful and institutionally equipped stone edifice, where William E. Cadmus has been the successful and beloved pastor for three years. Over 300 were present. The writer has attended ten of these gatherings, but this one impressed him pre-eminently as a body of strong and able men.

The Ohio Church History Society reported accessions of valuable pamphlets and manuscripts almost equal to all it has received in the previous ten years. It starts on its second decade with one hour each year on the association program in addition to a preliminary meeting.

The sermon by the retiring moderator, Rev. Arthur F. Skeele, was on the atonement as a ministry assigned by God to man. The duties of moderator were shared by Rev. Messrs. A. M. Hyde and C. H. Small.

The general theme was The Significance of the Return to the Historical Christ. The subdivisions were: In the study of his life, in theology, in preaching, in the instruction of the young, in the individual, prayer, life and the word, in family life, in society, in winning men by witnessing and by giving, in our conception and realization of the Christian life and character, in the historic trend as manifested in Ohio, in literature and in education.

These topics were treated by such men of note as Presidents Barrows of Oberlin and Thwing of Western Reserve, Rev. C. W. Hiatt of Cleveland, Prof. E. I. Bosworth of Oberlin, Rev. E. B. Fairfield, sometime consul to Lyons, France, Dr. Gladden, Luther D. Wishard, representing our forward movement in foreign missions, William Hayes Ward of the *Independent*, Dr. J. C. Jackson of Columbus, Dr. D. L. Leonard of the *Missionary Review* and A. H. Nash of the Cleveland Y. M. C. A.

The effect of massing all the papers and discussions around one theme was decidedly impressive and quickening. It deepened fellowship, clarified thought and roused to nobleness of spirit. This latter was especially manifest in the ringing resolutions passed concerning temperance legislation, polygamy and the home missionary crisis in the state. Only legacies have saved this work in the last year from utter collapse, and the state society's future may depend in no small degree on the action taken by the national society on certain action taken at this meeting. The association will meet next year at Huntington, W. Va.

The Elyria people, not content with ordinary preparation for the entertainment and comfort of their guests, arranged a free excursion to the steel works and ship-building yards at the neighboring town of Lorain, two of the largest plants in America. Many stayed over to attend the Commencement of Oberlin Seminary. The association program was planned by Prof. H. C. King to blend with the seminary Commencement, and the Senior class chose Dr. Gladden as orator with the same end in view.

E. O. M.

Indiana Churches in Session

The meeting at Terre Haute, May 14–17, was unusual in numbers, sustained power and fraternal feeling. Much local denominational interest is associated with the historic First Church, whose fine old building is surrounded by the noise and bustle of the traffic of a city of 40,000 people. It impresses modern pilgrims with the wealth and large ideals of the founders of the mother church in Indiana. Dr. Waterman, the genial pastor, and his people, the State Normal College authorities, the press and the community generally showed true hospitality in many delightful ways.

The program was set to the keynote of The Ministering Church: in the city, country, mines, in self-supporting and missionary churches. These parts were developed in prepared addresses. Its Head and Its Ministry were themes finely handled by Rev. A. U. Ogilvie and Rev. Frank E. Knopf. Its Ministering Women gave Mrs. H. S. Caswell, the beloved secretary, and the state missionary auxiliaries opportunity for enkindling appeals.

Its Labors Far and Near brought to the front Rev. C. H. Taintor in an eloquent address, with such successors as Drs. A. N. Hitchcock, W. A. Duncan, Theodore Clifton, J. G. Merrill, dean of Fisk University, and Pres. Hugh C. Garvin of Ridgeville College. This next division was of great interest and brought discussion. Its Lay Members, The Model and Its Spiritual Work were followed by Its Finance, Its Sunday School and Its Young People. The program finally concentrated in The Congregational Church: Its Principles as Found in the New Testament; Its Rebirth in Europe and Transplanting in America; What It Has Done in Indiana; and As a Factor in Ultimate America.

Young and able men made their *début* with carefully prepared papers, and the enthusiasm of the many bright young ministers dominated the meeting. The missionary spirit was noticeable, as well as an aggressive tone throughout. The departure from long established precedent in placing a layman in the chair, Richard E. Breed, the Sunday school superintendent at Marion, proved a success. Rev. C. W. Choate, with his strong opening sermon on We Are Laborers Together with God, and Rev. Robert S. Osgood of Mayflower Church as scribe effectively preserved the ministerial dignities.

The State Home Missionary Society, Rev. N. A. Hyde, D. D., president, held its annual session and elected officers, several new names going on the executive committee. E. D. C.

From Minnesota

The Anti-Saloon League is creating a new sentiment along temperance lines, especially in rural Minnesota. The league is superintended by a Congregational minister, Rev. R. H. Battey. In the spring election it was a considerable factor in securing votes for no license in many villages. Alderman D. P. Jones of Minneapolis, with the assistance of the anti saloon sentiment, has secured the passage of what is known as the wineroom ordinance. This secures the removal of partitions and screens in saloons, and shuts out the young and ignorant from these centers of defilement. When one learns the details of the iniquity which has been going on in these side-rooms of saloons and the general prevalence of these rooms in the downtown district, he realizes how great a victory for decency is secured through this law.

The improvement of church buildings has been all but universal throughout the state the past season. Repairs and new carpets, pews, foundations and paint are reported in every direction.

In a recent newspaper article, showing the church debts of different denominations in Minneapolis, it was reported that our twenty Congregational churches were free of mortgages, with the exception of those given to the Church Building Society. A few years ago these debts threatened the lives of several leading churches. In St. Paul the situation is nearly as encouraging. It is anticipated that the next move will be an increase in salaries paid by the smaller churches, which have been continuing thus far on the basis of hard times.

The Congregational Club has had, on the whole, a satisfactory year. The last meeting was marked by the presence of President Capen of the American Board, who was greeted by the largest attendance of the season. Dr. Capen gave at supper an address

on Civic Responsibility, which was full of his sturdy manliness. The work of the Board was put in strong and simple fashion before the club, and we trust that the Northwest will have its part in the forward movement which rejoices all Congregational hearts.

Rev. G. M. Morrison, lately of Marshall, has begun work auspiciously at Plymouth Church, St. Paul. Plymouth, the parent of all the other Congregational churches of the city, has to contend with a changed environment. Business has encroached on what was originally the choicest residence district of the city. Under Mr. Morrison, however, the church is taking hold of its problems with new courage and with large promise of growth and usefulness.

Plymouth Church, Minneapolis, gives Dr. Hallock two months' vacation, which will be spent in England. The last communion saw twenty accessions, seven on confession.

Rev. J. E. McConnell of Northfield celebrated recently the tenth anniversary of his coming to this important college church. In his modest review of the decade the hand of the Lord was pointed out, and both pastor and people found the occasion a time of thanksgiving. At the close of the service resolutions expressing the love and respect of the congregation for Mr. McConnell were passed unanimously. It is understood that Carleton College is succeeding in its effort to raise the first half of the $100,000 called for by Dr. Pearsons's offer.

Two veterans have lately passed away. Rev. L. W. Chaney was for years an honored pastor in leading churches. In every field a revival followed his coming, for he was full of a desire for the conversion of his fellowmen. Through these revivals he came to be widely known in southern Minnesota. His later years have been a time of tarrying and freedom from active work. Rev. Charles Seccombe, one of the two pioneers of Congregationalism in Minnesota, recently passed away at his home in Springfield, S. D. As the organizer of our first church in Minneapolis and in the state and an active worker in the early days of Carleton College, he has had a place of honor beside that of Father Hall, his college and seminary chum. The latter still remains with us in an honored old age.

R. P. H.

Missouri's Annual Gathering

It was held, May 8-10, at Carthage, a beautiful city of 15,000 people, near the mining fields of southwestern Missouri.

At the session devoted to the Woman's Home Missionary Union a school of methods for conducting devotional exercises, securing missionary intelligence and raising money formed a practical feature of the program. The branch of the W. B. M. I. reported contributions exceeding those of any year since 1896.

Stirring addresses, by Mrs. I V. Woodbury and Rev. G. W. Moore of the A. M. A. and by Miss Kate L. E Myers of Ceylon, with the inspiring presence and words of Secretaries Clark, Clifton and Roy and various echoes from the Ecumenical Conference, quickened missionary enthusiasm. This reached a climax in the eloquent sermon on The Motive of Christian Missions, by the moderator, Dr. Michael Burnham.

The value of revivals was illustrated in the reports of the churches by the marked examples of a group of churches in Kidder Association and another in Springfield, where more than 2,000 converts are numbered. The paper of Rev. C. L. Kloss, The Church Facing Apostasy or Revival, also emphasized this point. The papers and addresses afforded unusually clear, forcible and frequent presentations of the truth that the progress of the churches depends largely on the character and attainments of the ministers. The Dramatic Element in the Fourth Gospel was thoughtfully treated by Dr. C. H. Patton. The address by Rev. Paul Brown on The Social Function of the Daily Newspaper was timely and suggestive.

The principal business was in making more effective the plans inaugurated last year for the unification of educational interests and of benevolences. Substantial progress has been made in raising funds to lift the indebtedness from all our academies and in securing the adoption of the plan for benevolences formulated by our committee in accordance with the recommendations of the National Council. A resolution was unanimously adopted inviting Westminster Church, Kansas City, and its pastor, Dr. W. P. George, to join the association. This is an Independent Presbyterian church, largely composed of former members of the Second Presbyterian. The next meeting will be with First Church, St. Louis.

W. L. S.

Three Essentials of Self-support

Oklahoma thus far has been distinctly home missionary ground. No one church, I believe, has alone supported its work previous to last October, when that in Kingfisher called a new pastor and at the same time came to self support. It means much when a home missionary church becomes self-supporting. It requires, first, a leader. The pastor referred to has not only received liberal training at Yale Seminary and elsewhere, but has had varied practical experience in Tennessee and western Texas. He is an original thinker, an effective speaker and has a catholic and earnest spirit.

The second element in the union of forces that made a self supporting church was the condition of the community. Kingfisher has about 3,500 people, with eight churches, including those of the colored people. While Oklahoma was new and their fortunes therein uncertain, few of the people in Kingfisher cared greatly for any of these churches. But with improved conditions the people resolved to make this their permanent abiding place. Hence they want all that the word "home" means to an American—churches, schools, libraries. Many men not church members were glad to help on this enterprise.

The last requisite is a self respecting membership. This church rose to its opportunity and privilege. It is the belief of many that this achievement ought oftener to be duplicated. There are few things, indeed, that cannot be done by a man of training and experience, a permanent community and a self-respecting church membership.

J. T. H

California's Educational Changes

The removal of Pacific Theological Seminary to Berkeley and the interrelation of it with the State University are changes even less radical than those accomplished or contemplated by our two other schools.

The Belmont School for boys has voted to sever entirely its organic connection with our churches. The school was founded by Mr. W. T. Reid, upon his retirement from the presidency of the State University in 1885, and soon took first rank among the secondary schools of the coast. Desiring to secure both its larger equipment and its more assured permanency, Mr. Reid proposed, in 1893, to deed the school property to a Congregational board of incorporators if Pacific Seminary would also so deed the property of Hopkins Academy. This latter school was founded by the seminary in the "early days," mainly as a sort of preparatory school in which inadequately fitted young men could get a fair degree of scholastic preparation for their divinity course. To this, however, it was not limited. Mr. Reid's offer was accepted. The great enlargement of the high school system of the state, however, has convinced President McLean and most of the trustees of the seminary that the day of denominational schools is passing. They, therefore, concurred in the action by which, upon the repayment (with interest) of the $50,000 put into Belmont School from Hopkins Academy, the property will revert to Mr. Reid. This repayment, though extending through several years, will materially aid the seminary in its enlarged plans at Berkeley. Belmont, which has prospered greatly, will continue a Christian, though an undenominational, school.

The change under consideration by Pomona College is the reverse of that affecting Belmont. The proposal is one of consolidation with one or more other schools in southern California. Pres. F. L. Ferguson states that the action thus far taken is wholly tentative. The more probable union would be with the Throop Polytechnic School of Pasadena and would involve the removal of at least the main departments of our college to that city. The gains in such removal would be considerable. Claremont, which is the present site, is somewhat isolated. But this degree of seclusion has favored development of the rare religious, social and scholastic atmosphere which is the chief and unique endowment of the college.

W. H. M.

Eastern Washington Association

This body, which includes also the churches of northern Idaho, met at Pullman, Wn., May 8-10. Rev. W. C. Fowler was moderator. The general theme was Practical Problems. The subjects were: How to Get Men into the Church, How to Bring Young Men to Decision for Christ, How and When to Get the Sunday School Children into the Church, How to Make a Practical Use of the Christian Endeavor Society, How to Get Church Members into Active Work. The papers and discussions were eminently helpful, and practical suggestions were crystallized in resolutions and the appointment of a committee to consider a forward movement into unoccupied territory. Reports from the churches showed wholesome advancement amid trying circumstances. The associational sermon, by Rev. Austin Rice, was a comparison of the present conception of the ministry with that of fifty years ago. The "inimitable" Puddefoot, with us for the first time, brought cheer and inspiration. The treatment of the subjects, The Message of the World to the Church, by Rev. William Davis, and that of the Church to the World, by Rev. G. R. Wallace, was skillful and uplifting.

Pullman is the seat of the Washington Agricultural College and School of Science, which has already an equipment worth about $1,000,000 and twenty two professors, with 400 students, about half of whom attend the Congregational Church, Rev. H. C. Mason, pastor. On invitation of the president, the association in a body visited the college.

J. E.

Northwestern Association of Washington

The annual meeting was held in University Church, Seattle, May 3, 4. The program included discussion of the themes, Church Organization and Administration, dealing with the practical problems of conditions indicating the organization of a church, the case of churches where pastors cannot be supported and kindred topics; The Fruitfulness of the Churches and The Future of the Educational System of Our Denomination on the Pacific Coast. This theme was thoroughly and practically discussed. Interest in our denominational college and academies was manifest. With all loyalty to state institutions, it was shown that there is still a large field for denominational educational work.

The sermon was by Rev. A. N. Raven, Ph. D., of Taylor Church, Seattle. And the climax of interest was reached on the last evening when Rev. W. G. Puddefoot's address made a large place for him in the hearts and memories of his hearers.

A. J. B.

FREE AND HAPPY CHURCHES

During the year closing last month a group of people in the Westfield Church, DANIELSON, CT., subscribed $5,500 to cancel a debt of $4,700. Of the amount pledged $3,000 were paid before a single dollar fell due. Another beautiful feature of the transaction was that directly the money for the debt was pledged the people increased their subscription for foreign missions. The membership is represented by three missionaries in foreign fields, and the church supports three native helpers. The pastor, Rev. S. S. Mathews, thus comments in connection with the debt-raising:

Quite a number of people have uttered a benevolent growl because the thing was done so quietly that they did not get a chance to be counted in. The pastor has explained to such that he was sorry to have to omit so many, that there really was not quite enough of the debt to go around, and has promised to get a chance, if possible, for all to subscribe to something before the centennial celebration next year.

A large company of happy members of the First Congregational Church and Society of WELLSVILLE, N. Y., gathered in their church on a recent evening to celebrate the canceling of their last debt. A bountiful supper, served by the ladies in the church parlors, was followed by a varied program. The central event of the evening was the burning, by two of the trustees, of the society's notes of $150 and $250, together with the parsonage mortgage of $1,400. The notes were canceled by special Easter offerings of 1899 and 1900. The mortgage was paid by the Ladies' Society, except $200, which was a bequest from the late Deacon Julius Hoyt. These documents, after a brief explanation, were lighted while the audience sat in darkness, applauding vigorously, and watched them reduced to ashes. It was a unique and gratifying service, and indicates the prosperity and harmony of this religious society. It is notable that in this case also the supply exceeded the demand, a call for $250 bringing $360. The church feels renewed life, and is in a better position for aggressive spiritual work. Rev. S. W. Haven is pastor.

VIROQUA, WIS., recorded a similar achievement early in the year, and this is how they did it. The pastor, Rev. V. F. Brown, asked one of the trustees to preside, who exhibited an outline picture of the edifice surmounted by the text, "Owe no man anything." The space within the outline was covered with figures from one to fifty, representing dollars to the amount of the debt, $423. These the leader asked the people to remove by paying each amount as he announced it, beginning with the largest. They rose to their opportunity, and at the close of the service the pictured building stood fair and unencumbered, while pocketbooks—and hearts as well—were feather light.

Among churches trying to free themselves of financial obligations, that of ROSLINDALE, MASS., is making a strong, systematic effort to raise $11,000 in connection with its approaching tenth anniversary; while the young Leyden Church of Brookline raised $3,500 toward its mortgage of $20,000 in a single box collection May 20.

TIMES OF REFRESHING

First Trinitarian and Kirk Street Churches of LOWELL, MASS., have experienced gracious revivals. The former received 14 new members at the May communion in addition to 48 received in March, while Kirk Street has just welcomed 52. ——CHICOPEE FALLS received 12 adults on confession and 11 by letter at the May communion, making a total of 50 within two months. The pastor, Rev. H. G. Pillsbury, believes in the usefulness of personal conference rather than in special public meetings. None of the latter have been held. He uses no mechanical means whatever, no printed questions, no cards for signature, relying wholly on personal conversation of a rational kind. He finds that people respond very cordially.

Forty persons presented themselves for admission to First Church, MANCHESTER, N. H., at the May communion, the majority being young men and women from the catechism classes. These young people are being organized into a second C. E. Society. Rev. Thomas Chalmers is pastor.

Steady, persistent effort in First Church, MERIDEN, CT., has resulted in 10 additions in March and 16 in May. Eleven of the latter were adults, one the fruit of nine years' labor. The pastor testifies from his experience that the secret of such ingatherings is "steady, persistent pastoral work." Large accessions have been made to the churches in NEW BRITAIN. The cordial sympathy and united purpose of the churches in this city are "federation" realized.

CORNING, N. Y., is reaping a large harvest from the recent meetings held by Rev. E. E. Davidson. Since May 1, 75 persons have united with the church, among them 15 married couples and 10 young men. This makes the membership 406. The church was organized less than 10 years ago under the auspices of the state H. M. Society.

At Ridge Street Church, LANSFORD, PA., during the past four months, as the result of special services and faithful pastoral work, over 50 members have been added to the church, bringing the membership up to 300. Rev. W. H. Stacey is pastor.

Recent revival work in TOLEDO, O., brought the following accessions to the various churches on a single Sunday: at Washington Street 16, 10 on confession; 17 at Mayflower and 20 at Plain. Plymouth's additions in May will make over 80 since Jan. 1. Rev. G. W. Belsey is pastor.

At NOBLE, MO., special services have been held recently by Rev. F. E. Hall of St. Louis, which have resulted in 30 conversions, chiefly young people. Nearly all the students in the academy have become Christians; 17 have united with the church. Rev. W. D. Stevens has just closed four years' service here.——From the union revival work at SPRINGFIELD, under Major Cole, over 2,300 conversions were reported.

CHURCHES GROWING OUT OF SUNDAY SCHOOL AND REVIVAL WORK

The Mayflower Mission of Washington Street Church, TOLEDO, O., was recently recognized as an independent church, Dr. H. M. Tenney preaching the sermon. This thrifty church of 83 members in a needed place is the outgrowth of a Sunday school planted two years ago under the direction of Dr. G. A. Burgess, pastor, and Marion Lawrence, Supt. A revival, which began in April under Dr. Burgess and Mr. C. A. Lathrop, resulted in the confession of over 100.

A church of 17 members, 10 uniting on confession, was recognized at CUMMINGS PARK, NEB., last month. The Taylor church has maintained an out-station at this point for several years, and Supt. J. D. Stewart assisted the pastor, Rev. E. L. Wismar, in special meetings during the winter, in which large interest was shown. The church has a sod meeting house for its place of worship. Superintendents Stewart and Bross participated in the public service.

Rev. Arthur Farnworth of Amenia, N. D., has been caring for work at ARTHUR, a town seven miles distant. A Sunday school has been sustained here for some time. After two weeks' special meetings in charge of Mr. Farnworth a church of nine members was organized.

CHURCH ENDOWMENT IN ST. LOUIS

First Church observed last month the 15th anniversary of the dedication of the present church building, and Dr. Patton chose this occasion to plead for an endowment of $100,000 for this historic church. Already several thousand dollars have been promised by testamentary provisions. This is the first systematic move towards an endowment in the Mound City, and is a wise and statesmanlike measure. First Church is now in a magnificent location in one of the finest sections of the city, but the endowment anticipates the time when this will doubtless be a down-town territory. Similar forethought in the past would have saved for the future other Congregational strongholds which in time may have to succumb to the inevitable.

J.

A NEW PASTOR AT VEAZIE, ME.

The ordination of Rev. C. W. Howkins over this little church was a notable event in its history. The only regular pastor previously was Dr. Smith Baker, who began his ministry here and at Stillwater 40 years ago. It was with feelings of peculiar interest that Dr. Baker preached Mr. Howkins's ordination sermon. Of the members of the church 40 years ago only four survive. Mr. Howkins has supplied here two years, and both he and his wife are much beloved by the people. Progress has been marked since he took charge. The meeting house has been improved and congregations are growing.

CLUBS

The Essex Club, whose habitat is SALEM, MASS., has been passing through the vicissitudes of popularity and neglect, though its excellent work deserves the enthusiastic support of all neighboring brethren. At the last meeting Some Pressing Problems of Congregationalism were considered. Its relation to New Social Conditions, to Theological Thought, to Federative Work were set forth wisely and suggestively by Rev. Messrs. Greeley, Hawkins and Thomas. The conclusion of the first was that we must adapt our methods to changed conditions or have only a name to live; of the second that we must deal plainly and honestly with our congregations as to our thinking and the established facts of scientific religious investigation; the third that we must mass our forces and energies against the hostile or indifferent multitudes and multiply our agencies to bring to them the renewing, saving ministries of the Christian faith.

The Central New Hampshire Club held its 10th annual meeting with First Church, CONCORD, May 16. Dr. J. L. Withrow gave a practical and admirable address entitled Stray Leaves from a Preacher's and Pastor's Life. It was received with great applause. The regret of the club at the early departure of Dr. H. P. Dewey for his new pastorate in Brooklyn was voiced by Dr. W. H. Bolster and emphasized by the president, Dr. Cyrus Richardson. To this Dr. Dewey made a brief but feeling response. The club voted $50 for the relief of starving India. Most of the officers were re-elected.

The May meeting of the Western Michigan Club was held at Olivet College, May 14. A banquet was spread in the church parlors, to which 200 sat down. Rev. James Blaisdell was the able toastmaster, Hon. E. N. Dingley of Kalamazoo, son of the late Maine statesman, responded to the sentiment The College and the Press, Prof. I. B. Gilbert of St. Johns spoke interestingly for The College and the Public Schools, Mrs. H. Clay Hallister of Grand Rapids and Vassar talked wittily and charmingly on The College Woman, and Prof. J. L. Daniels closed the feast with a strong response to the sentiment, Twentieth Century Education. The club then listened to the thoughtful and scholarly address of the evening, delivered by Prof. A. E. Merriam of Hartford Seminary, on Education in Religion: Room for it Somewhere. The professor was at his happiest, having just come from a hearty reception by his old church—the First of Grand Rapids—and felt entirely at home at Olivet, where he was formerly an honored trustee. He emphasized the necessity of religious instruction all along the educational development of child and man. Education must be permeated with religious life and the highest ethical ideals. The address will be published in full. The Olivet chorus rendered fine selections from The Messiah.

Record of the Week

Calls

BANISTER, CHAS. D., to remain a fourth year at Thompsonville, Mich.

BARNES, JOHN R., accepts call to Omena, Mich.

BEARDSLEY, F. G., Oberlin Sem., to Rock Rapids, Ia. Accepts.

BLANKS, J. L., Oberlin Sem., to Buffalo Gap, S. D. Accepts.

BRIGGS, HOWARD A., Union Sem., to Waverly Ch., Jersey City, N. J.

BURT, CHAS. W., to remain permanently at New Haven, Mich., where he has been for the last two years.

CLARKE, CLEMENT, Yale Sem., to Plainville, Ct.

DIETRICK, WM. A., Oberlin Sem., to S. Lorain, O. Accepts.

DRAWBRIDGE, ROBERT W., Union, N. H., to Medway, Mass.

EGBERT, GEO. D., Cornwall, N. Y., to First Ch., Norwalk, Ct.

FARNSWORTH, LYNN V., Bangor Sem., to Seal Harbor, Me.

HASKELL, JOS. N., Andover Sem., to Sterling, Mass. Accepts.

Continued on page 784.

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Safeguards the food against alum.
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Life and Work of the Churches

[Continued from page 783.]

HIGGINBOTHAM, JAS. K., Oberlin Sem., to Corbin, Ky. Accepts.

HOUSTON, WARREN H., Arcadia, Neb., to Overbrook and Ridgway, Kan. Accepts.

KING, E. ALONZO, Oberlin Sem., to Marysville, O. Accepts.

LOCKE, ROBT. J., to Plankinton, S. D., where he has been supplying. Accepts.

MANN, WILFORD E., Royalton and S. Royalton, Vt., to Broadview Ave. Ch., Toronto, Ont. Declines.

MARSH, HAMMOND L., Muscotah, Kan., to Kiowa. Accepts.

MERRILL, WM. H., Athol, Kan., to Ocheltree. Accepts.

MESERVE, HARRY C., Faith Ch., Springfield, Mass., accepts call to Plymouth Ch., Indianapolis, Ind.

MITCHELL, FRANK, Faulkton, S. D., to Wakonda. Accepts.

MOORE, OWEN N., Cannonsburg, Mich., to Battle Creek. Accepts.

PEARDON, JAS. H., to remain a second year at Union Parish, Greenville, Me. Declines.

PIERCE, WM., Kirkland, Ill., to Gridley. Declines.

POOT, W. F., Lic., to Newaygo, Mich. Accepts.

RICHARDS, GEO. S., to remain another year at W. Hartland, Ct.

SMITH, EDWIN B., Louisville and Mt. Union, Kan., to Argentine. Accepts.

Ordinations and Installations

CHASE, LORING B., Rocky Hill, Ct., May 15.

HOWKINS, CHAS. W., *o.* and *i.* Veazie, Me., May 17. Sermon, Dr. Smith Baker; other parts, Rev. Messrs. J. E. Adams, Chas. Harbutt, B. B. Merrill, Chas. Whittier and Dr. F. B. Denio.

ROBERTS, CLARENCE E. and MRS. ROSE, *o.* Plymouth Rock Ch., Valencia, Kan., May 9. Sermon, Dr. D. M. Fisk; other parts, Rev. Messrs. J. E. Kirkpatrick, L. P. Broad, W. S. Crouch and W. M. Elledge.

Resignations

BARBER, WILFRED C., Immanuel Ch., Chicago, Ill.

CHASE, CARLOS H., Big Spring, Jackson and Davis Corners, Wis.

FAIRFIELD, EDWARD B., Mansfield, O., after a four years' pastorate.

GAYLORD, JOSEPH F., Barre, Mass., after a pastorate of 21 years.

HELMUTH, JOS. W., Mazomanie, Wis.

LAWRENCE, GEO. W., Ashland, Mass.

ROBBINS, ANSON H., Buffalo Gap, S. D.

ROBERTS, OWEN W., Wimbledon, N. D., withdraws resignation.

TODD, HENRY C., Eagle River, Wis., after a pastorate of nearly eight years.

Churches Organized

CAMBRIDGE, NEB. (out-station), 40 members.

CHICAGO, ILL., Stratton Memorial, 25 members.

EASTLAKE, MICH., reorganized, 40 members.

MACKINAC ISLAND, MICH.

NOME, ALASKA, St. Bernard Ch., 1 Jan., 36 members. Rev. Raymond Robins, pastor.

Stated Supplies

BOWLBY, NOBLE O., Bangor Sem., at W. Hampden, Me. (Baptist), for the summer.

HAWES, EDWARD, recently supplying at Newport, Vt., at Center Ch., Hartford, Ct., for several months.

LANGDALE, THOS. G., recently field secretary for Redfield Coll., at Waubay, S. D., for six months.

PARTINGTON, INA, Bangor Sem., at Sandy Point, Me., for the summer.

PETERSON, Oscar W., Bangor Sem., at Marshfield, Me., for the summer.

POOR, WM. G., Melrose Highlands, Mass., at South Ch., Andover, for four months. During August, however, he will be available for other supplies.

SCHNEIDER, FRED'K J., Bangor Sem., at Ashland, Me., to assist Rev. J. T. Berry.

Personals

ALLBRIGHT, WM. H., Pilgrim Ch., Dorchester, Mass., preached the annual sermon before the Auburn Seminary alumni May 9.

BATES, NEWTON W., Bloomfield, N. Y., would gladly receive for the new historical association planned for at the state meeting material from any source illustrating New York church life. Sermons, MSS., manuals, programs or reports of celebrations, councils, etc., would be welcome.

BEAMAN, WARREN H., Amherst, Mass., now 87 years old, preached at N. Hadley, May 13, it being the 60th anniversary of his first sermon.

GREGORY, LEWIS, who for many years was pastor of the First Ch., Lincoln, Neb., has become president of the American Savings Bank in that city. He intimates in a letter that he may find it difficult to refuse loans to impecunious ministers, since he knows so well their needs.

MERRIAM, PROF. ALEX. R., now of Hartford, Sem., recently supplied the pulpit at First Ch., Grand Rapids, Mich., his first visit there since the close of his eight years' pastorate, in 1891.

PUDDEFOOT, WM. G., field secretary of the Home Missionary Society, during a recent stay of a week in Washington, traveled over 700 miles, speaking in Tacoma, Seattle, Edgewater, Walla Walla and other places.

WASHBURN, GEO. Y., on May 6 closed six months' faithful service at Walpole, Mass., and will reside for the present at Everett.

WEBB, EDWIN B., pastor *emeritus* of Shawmut Ch., Boston, has passed successfully through a severe surgical operation in a New York hospital, is cheerful and hopeful, but remains for further treatment.

While Dr. Clark is abroad—just now he is in China—a bronze tablet will be placed upon Williston Church, Portland, commemorating the organization of the society. The Y. P. S. C. E. of Auburndale, Mass., made the first contribution. It is thought that two or three hundred dollars will meet the expense. Treasurer Shaw of the United Society will acknowledge all gifts.

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The Business Outlook

The leading features in the general business situation the past week have been some further recessions in prices of staple products and continued dullness in many branches of trade. Wool is very quiet and prices have been shaded again in spite of the fact that more strength is noticed in London sales. The wholesale demand for dry goods is within somewhat narrow limits, and the backward character of the weather has interfered seriously with the reorder business. In fact, general retail business in all lines has been injured by the absence of warm weather.

Leather is dull and in the East some slight advances in hides are reported. Shoe manufacturers are holding prices pretty steady, but the call from jobbers for boots and shoes is rather quiet. The iron and steel situation reveals no new features. The decline in prices has failed to stimulate much new business, although experts are confident that this will be the ultimate result.

The industrial situation looks a good deal better through the settlement of several of the strikes, and it is expected that in another week or two all the strikers will have returned to work. Railroad earnings continue very satisfactory, nearly all the important lines throughout the country showing advances over last year, when the traffic movement was exceedingly heavy.

The stock market, both in New York and Boston, has ruled considerably stronger during the week, due not so much to any co operation on the part of the outside public, but to the extensive short interest which had been accumulating during the previous three weeks' decline. At a certain level, professional traders in New York saw that the short interest had become unwieldy, and that, moreover, there was a disposition towards some investment buying, which determined them to take the other side of the market and advance prices on the army of bears. By many it is thought that between now and McKinley's nomination security values will attain a somewhat higher level.

The copper share situation in Boston looks a great deal better than for some time.

Education

— E. Charlton Black, Edinburgh University, 1882, who has taught English literature in Harvard University, the Boston Conservatory of Music and Boston University, has been elected professor of English literature in the latter institution, to succeed Prof. F. B. Butler.

— An American school is to be opened at Jerusalem next October. Plans looking to this end have been under consideration for some years. Those who wish to study the Bible in the land where the larger portion of it was produced, and the languages and history to which the Bible is related, will find this a valuable opportunity. Prof. C. C. Torrey of Andover, lately called to Yale, has accepted the position of director for the first year. A large number of colleges and universities have contributed toward the support of the school for the first five years. It is estimated that a student can pay his expenses for a year, including travel both ways, for $500. Inquiries concerning qualifications for entrance or other information should be addressed to Prof. J. H. Thayer, 67 Sparks Street, Cambridge, Mass.

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Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CROMACK—In Perth Amboy, N. J., May 12, Joseph C. Cromack, once pastor of the Congregational church in Marlboro, Ct. He served as chaplain of a Massachusetts regiment during the Civil War.

SANBORN—In Chichester, N. H., May 7, suddenly, of heart disease, Elvira Ruth Leavitt, widow of Deacon Jacob Smith Sanborn, aged 70 yrs., 7 mos. and 10 dys.

CAPTAIN HENRY TALPEY

Captain Henry Talpey, a retired sea captain, died at the age of eighty-one at his home in Dorchester, April 21.

He was a native of York, Me., and from the age of seventeen, for over fifty years, followed the sea, for more than forty years being connected with the firm of Carlton, Norwood & Co., Rockport, Me. He commanded the first American ship that entered the port of Iloilo, Philippine Islands, when there were only two persons there who could speak English. On one of his voyages he visited Pitcairn's Island, the home of the Christian descendants of the famous mutineers of the ship Bounty. This isolated little community has received much kindness from England, among other gifts an organ for the church, a gift from Queen Victoria. On leaving the island, Captain Talpey took one of the islanders with him to England, where he was the object of much interest, being the second person descended from the mutineers to visit that country.

Mrs. Talpey accompanied her husband in his numerous voyages around the world, aiding at her piano in the religious services regularly held on board ship, she having trained the crew to aid in the singing. Captain Talpey, in all his long sea-faring life, never allowed profanity or intemperance in his officers or men, and in many ways sought to elevate the life of seamen. He was highly esteemed as a man of honor and a Christian gentleman. His vessels often attracted much attention in foreign ports as fine specimens of American shipping. On one occasion in Grimsby, Eng., he threw his ship open for popular inspection, raising several hundred dollars for a local hospital by the small fee charged for admission, the opportunity being warmly appreciated by the public. In 1875 in the South Atlantic Ocean he lost his ship, the John Parcal, by fire, all hands having to take to the boats from which they were afterwards rescued by a passing vessel.

Since retiring Captain Talpey has resided in Boston, having been for some time a valued member of the Walnut Avenue Congregational Church, but latterly of the Second Church, Dorchester. He leaves a widow and a son, Captain Alfred H. Talpey, who for twenty-seven years has been in the shipping business in China, though at present on a visit to this country with his wife and three children.

Rev. B. F. Hamilton, D. D., conducted the funeral services. The casket was covered by a flag which was used at the funeral of Admiral Farragut. A. H. P.

REV. GEORGE S. KEMP

Died in Lebanon, Ct., May 3, at the residence of his son-in-law, Rev. S. Smith, Rev. George S. Kemp of East Douglas, Mass., aged eighty-three years, nine months. Born at Sullivan, N. H., graduating at Bangor, 1851, his thirty years of active ministry were marked with success, his longest pastorate being at West Newfield, Me. Seventeen years ago he removed to East Douglas, where the home still remains. Strong in his convictions, fully grounded in the faith, his character was above reproach. His wife, son and daughter survive him.

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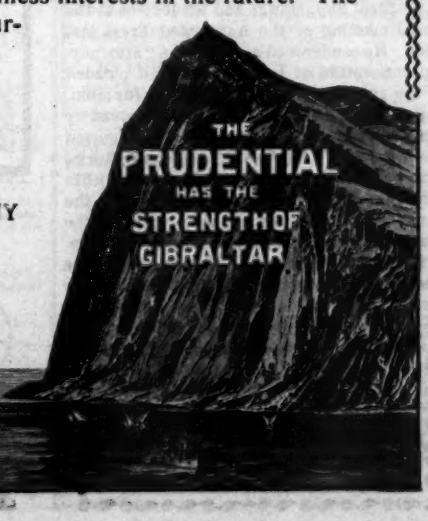

Current Thought

The Pilot, the Roman Catholic organ of Irish proclivities, pitches into Hon. Bourke Cochran for his speech at Montgomery urging the repeal of the Fifteenth Amendment. It says his action is enough "to rouse the wrath of every man of Irish blood and Catholic faith and true American spirit."

The Congregationalists are always inventing new ways of doing things. This time they have given Prof. George Holly Gilbert of the Chicago Theological Seminary a whole year's leave of absence, with pay, in which to write another book which shall take the sting of heresy out of this volume on St. John [*sic*]. —*The New York Evangelist.*

SHALL THE SULTAN PAY

The righteousness of American claims in Turkey has been impressed upon the consciences of all in a very vivid way by the presence at the Ecumenical Conference of some of the missionaries who suffered at Harpoot from the destruction of mission buildings by a mob led by soldiers and officers of the Turkish army during the Armenian atrocities some years ago. The offer of the Porte to issue permits to rebuild these structures, while refusing compensation for their destruction, must have been made to be rejected. A nation that would accept it under the circumstances, or that would be content with the roundabout mode of payment through a contract for an ironclad, would neither keep nor deserve its own self-respect. The sultan knows no law but force and fear. If he will not yield to the latter, we trust our Government will not hesitate to take the necessary steps to secure elementary justice for those who have conferred immense benefits upon Turkey, quite apart from the priceless gift of the Christian faith.—*The Churchman*

THE REIGN OF MAMMON

Whether the apparent increase of mammon worship in the world is an absolute increase, or only seems so, because it has a new development of intensity and boldness, is a question it may not be worth while to discuss. There can be no doubt that in this country it has had a vast growth in fashionableness and in power over the ideals and the motives of the people. The enormous increase of national wealth and individual fortunes, the number of those to whom the accumulation of money is their single engrossing aim and its possession their sufficient satisfaction, the exultant defiance of moral obligations and common rights by the plethoric rich, the flaunting exhibition of selfish and wanton luxury in the eyes of all the people—these are phenomena which no observant citizen, reflecting on the commercial, political and social phases of modern life in the United States, can deny or ignore.—*The Boston Herald.*

AN EDITOR'S VIEW OF HIS CALLING

St. Clair McElway of the *Brooklyn Eagle* made an admirable plea for fairness in reporting political happenings and tendencies at the annual meeting of the Associated Press last week. He condemned severely the "attorneyship conception of journalism," and pleaded for the substitution of the judicial function. "Journalism," he said, "should be moved by righteousness, leaving lawyers to be moved by a retainer." He would have the editorial columns stanch in their partisanship within legitimate limits, and the reporting of the journal even fuller and fairer in reporting the acts and beliefs of adversaries than in the reporting those of friends. He urged that the presidential campaign of 1900 be fought on a much higher plane by the journalists of the country than was the last campaign. To do this he held that editors should sturdily refuse to put forth in public an argument that they would scorn to use in conversation in private; that they be as studiously respectful to their opponents in their journals as they would be if they were to meet them in a friend's parlor. This is a welcome note sounded opportunely before men who, if they respond to it, can set the model for the country.

Modern Religious Journals

What People Like in Them

In the twentieth anniversary number of *The Dial*, an excellent literary semimonthly of Chicago, Henry Loomis Nelson, former editor of *Harper's Weekly*, reviews the changes in the periodical literature of America during the past two decades. He likens the illustrated Sunday newspaper to a "veritable magazine of explosives, dimly related to art and letters and possessing some of the noxious effects of lyddite." He notes, also, the radical differences in appearance and substance between the religious weeklies of 1880 and 1900. He ascribes this change to an editorial recognition of the facts that

Good people desire to know what is going on in the world of real interest and importance.

Some do not like the confusion of city dailies nor the value attached by some of them to detailed crime as compared with events and questions of moment.

They enjoy the clear statement and sound perspective which these weekly journals bring and their well-considered discussion.

These sentences cover Mr. Nelson's treatment of Modern Religious Journals and are worth noting. Such papers are our best substitutes for Sunday issues. They inspire church attendance and the proper observance of the day. They do not neglect events of real public interest and always supply surveys of progress in every department of life. Those who must pass Sunday at home will find in their columns a stimulus to highest Christian living.

Have you tried *The Congregationalist* as a suggestion along this line? For a small introductory price we will send to any new name this oldest of Modern Religious Journals.

Yours, *THE CONGREGATIONALIST*,
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Mr. Wirt Among the Churches

Far more requests for the services of Rev. Loyal L. Wirt, the Alaska missionary, are coming from the churches than he has time during his limited stay to respond to. This is his itineracy for the next ten days: May 24, Palmer; May 25, Brookline, Harvard; May 27, Easthampton and Northampton; May 28, Congregational Club, Providence, R. I.; May 29, Methuen; May 31, Providence, R. I., Pilgrim; June 1, Brookline, Leyden; June 3, Worcester, Union, First and Piedmont; June 7, H. M. S. meeting, Detroit, Mich., after which he goes directly to Cape Nome.

The daily newspaper last week told of a French Canadian, resident in a Rhode Island village, whose forty first child had just come into the world. New England's population will not decrease if there be many such among her French Canadian immigrants, but will it remain Protestant and Puritan? What would not France give for several thousand French Canadian immigrants?

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, May 28, 10 A. M. Subject, Improvement in Theological Instruction. Speaker, Dr. Robert McDonald.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

THE AMERICAN CONGREGATIONAL ASSOCIATION will hold its annual meeting on Monday, May 28 at 12 M., in Room 108 Congregational House. Joshua Coit, Secretary.

TUSKEGEE NORMAL AND INDUSTRIAL INSTITUTE, Commencement exercises, May 27-31.

INTERNATIONAL MISSIONARY UNION, Clifton Springs, N. Y., May 30-June 5.

FREE RELIGIOUS ASSOCIATION, Hollis St. Theater, Boston, June 1, 10 A. M.

HOME MISSIONARY SOCIETY, annual meeting, Detroit, Mich., June 5-7.

WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION, Edinburgh, Scotland, June 22-29.

NORTHFIELD STUDENTS' CONFERENCE, June 29-July 9.

HARVARD SUMMER SCHOOL OF THEOLOGY, Cambridge, Mass., July 5-21.

NORTHFIELD YOUNG WOMEN'S CONFERENCE, July 13-23.

INTERNATIONAL C. E. CONVENTION, London Eng., July 14-18.

NORTHFIELD GENERAL CONFERENCE, Aug. 2-19.

THEOLOGICAL SEMINARY COMMENCEMENTS

Hartford,	May 28-30	Andover,	June 10-14

STATE C. E. CONVENTIONS

Kansas,	Hutchinson,	June 5-7.
Idaho,	Caldwell,	June 5-7.
Texas,	Fort Worth,	June 19-21.
South Dakota,	Parker,	June 21-24.
Washington,	Spokane,	June 21-24
Ohio,	Toledo,	June 26-28.

SPRING STATE MEETINGS

Additions or changes should be sent in at once.

Rhode Island,	Pawtucket,	Tuesday, June 5.
Vermont,	Newport,	Tuesday, June 12.
Connecticut,	Hartford,	Tuesday, June 19.

CONGREGATIONAL HOME MISSIONARY SOCIETY

The seventy-fourth annual meeting will be held in the First Congregational Church, Detroit, Mich., Tuesday, Wednesday and Thursday, June 5 to 7. The annual sermon will be given by Rev. Philip S. Moxom, D. D., of Springfield, Mass. Gen. O. O. Howard will preside at the several sessions and make an address on Wednesday morning, June 6. It is expected that an unusually large number of home missionaries will be in attendance. The eighteenth anniversary of the woman's department occurs on Wednesday. The Home Missionary Appeal to the Large Giver will be discussed on Wednesday evening and Home Missions and the Larger America on Thursday evening. Among the speakers are Dr. A. E. Dunning, Rev. H. O. Herring of Omaha, Dr. A. H. Bradford, Dr. S. H. Virgin. Rev. L. L. Wirt will tell of the work at Nome, Alaska. Field Secretary Puddefoot will speak of his recent visit to the Western field.

RAILROAD FARES

The usual concessions of a fare and a third have been granted by the Western, Central, Trunk Line and New England Passenger Associations.

The plan calls for the payment of full first-class fare going to Detroit, taking certificate of ticket agent at starting point or nearest certificate station. Upon presentation of these certificates, properly indorsed by railroad official, who will be in attendance at the First Church in Detroit, one-third fare returning may be obtained.

HOTELS

American plan. Barclay Hotel, $1.50 and $2 per day. Cadillac Hotel, $3 to $5; two in room, $1.50 to $5 per day. Griswold House, $2, $2.50 and $3 per day. Normandie Hotel, $2 to $2.50 per day. Russell House, $3 to $5 per day. St. Clair Hotel, $2.50 to $3.50 per day; two in room, $2 to $3.50 per day. Wayne Hotel, $2.50 to $3.50 per day.

European plan. Cadillac Hotel, $2 to $5 per day. Library Park, rooms 50 cents, 75 cents, $1 and $1.50. Meals 25 cents.

Correspondence concerning accommodations can be addressed to Rev. H. P. DeForrest, D. D., 16 Charlotte Avenue, Detroit, Mich.

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SOUTHERN, SHIPMAN } Chicago.
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